

# The Catholic Educational Review

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## RELIGIOUS AS TEACHERS

Our Catholic school system is now a thoroughly organized and permanent institution. Our parishes are no longer deemed well equipped unless they are provided with parochial schools. Every considerable center of population has, besides, a Catholic high school. Crowning all these are a plentiful supply of colleges and no inappreciable number of Catholic universities.

What of the teachers who are to conduct these various establishments, not only in the immediate future, but a generation hence? Whatever may be the choice of professors for our higher educational institutions, the most suitable teachers for our Catholic free parochial schools are, undoubtedly, religious, Brothers and Sisters.

The very best teachers are none too good for our Catholic schools. To secure the best secular teachers would require an outlay for salaries that the ordinary parish could ill afford. Happily, the generous parishioners who erect and equip their parochial schools are met half way by religious Brothers and Sisters, who, in the spirit of self-sacrifice, voluntarily undertake to teach in exchange for the merest pittance of plainest raiment and most frugal fare. For a salary next to nothing, religious, actuated by the pure love of God, give themselves to the work of their classrooms with a fulness of soul which silver and gold cannot purchase and which fame and applause cannot requite. Our teaching brotherhoods and sisterhoods are so many practical demonstrations of that

self-sacrifice and that loyalty to principle upon which Catholic education is based.

Apart from this economic consideration, religious are for a stronger reason, the best teachers for our Catholic schools. Upon the teachers of our Catholic schools a higher and weightier task is incumbent than the bare imparting of knowledge. Besides intellectual development, the training of the will and the formation of the heart receive in the Catholic school all the attention their importance deserves. Indeed, Catholic schools emphasize the moral side of education. Now, in moral training, religious are more effective than seculars, no matter how well prepared otherwise those lay persons may be.

Were it the question of securing a gymnasium director or a manual training teacher, a person would surely be sought capable of performing feats, or, of producing work far superior to anything that might be expected from his pupils. In the intellectual order, too, the teacher is selected with a view of being far ahead of the possibilities of his scholars. Why not apply, in the sphere of moral education, the procedure adopted in the departments of physical and of intellectual education?

The practical aim of the Catholic school is to lead children to an observance of the commandments. How effective in enforcing the obligations of the decalogue must the religious teacher be when the children taught know that their mentor, not only aims at keeping the law, but, over and above all that, that he or she is bound by vow to a faithful observance of the counsels. These higher ethical standards of the religious instructor give a decided ascendancy over pupils in the realm of moral education. Religious teachers are, then, ahead of their scholars not only intellectually but also morally, and for this reason they are the best teachers for Catholic schools, where the training of the heart goes hand in hand with the culture of the mind, where faith supplements reason and the supernatural perfects the natural.

Catholic schools, in thus seeking first the kingdom of God and His justice, do not at all suffer in other respects. The education given in them is the very best even as regards the intellect which other schools make their sole and only province. The truth of this assertion is substantiated by all sorts of public tests and competitive examinations throughout the length and breadth of our country. Competitive examinations for West Point and Annapolis have repeatedly borne testimony to the excellence of the instruction given in our schools. In the Regents examinations of New York State, Catholic schools hold the places of honor. A test among eighth graders of all schools, public and private, in the State of Montana, last June, resulted in highest honors for a boy of the Helena Cathedral School. In fact, there are numberless such evidences of the superiority of our Catholic schools. This success, in turn, reflects the highest credit on our Catholic instructors, the devoted Brothers and Sisters of our religious communities.

The system of Catholic free parochial schools is today a most impressive, religious fact. It is a system of schools based on belief in God, the existence of an immortal soul, and the certainty of eternal life. In the Catholic school, education is a preparation for a twofold life, the temporal life of this world and the eternal life of the great hereafter. The grandest commendation of our schools is that, while they educate with a view to the world beyond the grave, they at the same time give the very best preparation for life in this world of nature and sense.

Some 6,000 parochial schools are in operation within the confines of the United States, and they are educating today upward of a million and a half children to the highest type of American citizenship and to heirship for Heaven, besides. The money spent on these schools is

contributed to the grandest of causes, a cause apotheosized by our foremost poet in the lines:

“Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts.”<sup>1</sup>

The logical teachers for our 6,000 parochial schools are religious. Here is certainly an instance where the harvest of educandi is great, but where the laborers are far too few. When it comes to the spiritually vital subject of religious vocations the law of supply and demand seems to be wholly set at naught. There is not a brotherhood or sisterhood in the country but could utilize double its present membership. All orders complain of the lack of vocations.<sup>2</sup>

The Lord, who even tempers the wind to the shorn lamb, provides, no doubt, a sufficient number of vocations for the religious life, as well as for the priesthood of His Church. We can take it for granted that God does His share. Christ made an appeal for spiritual heroism among His followers and no word of His ever fell lifeless to the ground.

His Church has always been the fruitful mother of heroes. In the Ages of Faith there were plenty of vocations. God is still generous; His arm is not shortened in this twentieth century, nor is the flow of His grace slackened. The fault may lie in a lack of coöperation of parents and of others who have care of souls.

An apostolic Bishop in a recent pastoral to his flock writes: “How beautiful to see father and mother and children reciting the rosary and night prayers before retiring! Instead of the theatre and the party and the

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<sup>1</sup>The Arsenal at Springfield, by Henry W. Longfellow.

<sup>2</sup>Brother Philip, F. S. C., in 1913 Report of Catholic Educational Association, p. 294. Brother George Sauer, S. M., in 1913 Report of Catholic Educational Association, p. 293.

<sup>3</sup>The Rt. Rev. John P. Carroll, D.D., Bishop of Helena, Pentecost, 1913.



street there is the preparation of the school work for the next day. The catechism lesson is given special attention. Stories are told of the heroes who have shed luster on Church and country. The dignity of the priesthood is portrayed with the tremendous obligations it imposes. The life and work of the consecrated virgin is pointed to with special pride and reverence. At stated times father and mother and children approach the Sacred Banquet together. Why all this? Because to such parents the unseen life is a reality. Because it is the ambition of their lives that at least one of their sons become a priest and one of their daughters a nun or rather their daily prayer is that of the mother of Cardinal Vaughan, whose five daughters entered the convent and six of whose eight sons became priests: "I have received all my children from God, and it is my dearest wish to give them all back to Him."

While the foundation of vocation must be laid in the home, it is to the priest we must look for its most efficient development. And the opportunity he has to cultivate vocations! He is charged to preach all the doctrines of the Master. Why not lay special emphasis on the divine call on which the whole preaching of Christianity depends? Four times a year the Church sets apart three days, called Ember Days, on which she prescribes fast and abstinence and prayer for those who are to be ordained to the sacred ministry. What better time than the preceding Sundays to explain at length to the people the meaning and need of vocations and the way to foster them? In the school, in the sanctuary, in the confessional, during the time of preparation for First Holy Communion and Confirmation he can discover and direct the yearnings of the young heart toward the higher life. He should earnestly exhort the children to practice frequent and even daily Communion according to the request of Our Holy Father, Pius X, being thoroughly convinced that this Sacred Banquet is in God's Providence destined

to become more than ever in the history of the Church "the corn of the elect and the wine bringing forth virgins!"

His Holiness, Pius X, lately addressing the superior of a brotherhood anent vocations, said:<sup>4</sup> "Let it be your first care that your training schools and preparatory novitiates be in a flourishing condition, having a multitude of young men conspicuous for virtue and learning, from among whom the ranks of the Brothers may in the future be recruited. But since the cause which you champion is of such immense importance that it should appeal to all who are imbued with the love of faith and fatherland, we earnestly recommend these same training schools and preparatory novitiates to all worthy persons, and especially to the Bishops, to parish priests, and to heads of families, whom it singularly behooves to lead the way in assisting you."

Bishop Alerding, of Fort Wayne, writes: "I wish to bring to your notice that the Church is being hampered in her work of educating her youth because the number of her teachers, brothers and sisters, is inadequate. To carry on the work of high schools for boys the number of brothers is woefully deficient, and out of all proportion to the number needed."

Maurice Francis Egan has this to say on the subject of vocations: "There is no doubt that much of the unhappiness of life in our new country, where Catholic doctrines are so well taught but Catholic traditions are as yet unformed, is due to the fact that the importance of vocation is not recognized.

"If a young man has a longing for a higher life—a life far away from the bitter strife and competition of the world—he naturally looks to the priesthood. But it often happens that his previous training or the bent of his real vocation unfits him for the order of Melchisedech. Too

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<sup>4</sup> Letter of Pope Pius X, February 20, 1912.

often, despondent and perplexed, he goes back into the turmoil, to be cast about as a chip in restless waves. He has missed that most necessary of all things for peace in this life and happiness in the next—his vocation. How many young men are leading aimless lives, buffeted by the winds of the world, in anguish, in danger, in fear, in perplexity. How many have become spiritual wrecks, because they have never found their vocation.

“It seems that misunderstanding and ignorance are responsible for this rather than perversity. They misunderstand their relations with God; they are ignorant of the meaning of the word *vocation*, and they foolishly imagine that if they have not the talent or the education sufficient to fit them for the priesthood that there is no place for them in the cloisters of the Church. But what a mistake this is! What a terrible mistake! In the religious life there are many mansions.” For general admission to these mansions the chief qualifications are good health, a cheerful disposition, love of God and zeal for souls. All other essentials can be developed within the monastery walls.

The most serious thinkers outside<sup>5</sup> the fold as well as inside are of one accord in commending the attitude of the Catholic Church on the education question. Our Catholic schools are a necessity. The best, the most efficient teachers for these schools are religious. As the supply of religious teachers falls far short of the demand, every loyal member of the Church ought willingly to contribute his mite and the weight of his influence toward the fostering of vocations to our brotherhoods and sisterhoods.

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<sup>5</sup>Bird S. Coler in *Two and Two Make Four*, published by Frank D. Beattys and Company, New York.

## PUBLIC EDUCATION IN ENGLAND (SINCE 1906)

In a preceding article we have briefly sketched the development of public education in England down to the passing of Mr. Balfour's great Act of 1902 by which the educational system was enlarged and correlated and the denominational part of it saved from starvation and extinction by the provision of equal maintenance for voluntary schools out of rates and taxes. The Act had had a stormy passage through Parliament owing to the bitter opposition of non-conformists with whom the Liberal party as a whole identified itself. No sooner was it put into operation than a great and organized attempt was made to bring it to nought. Passive resistance was organized for the refusal of the payment of the education rate, and in Wales a movement was set afoot by William Lloyd George and others to capture the new education authorities, the County Councils, and to get them to discriminate unfairly against the voluntary schools and, if necessary, to refuse to work the Act. Besides this, some of the new authorities, not necessarily out of bigotry, though that in many cases was the prime motive, took advantage of the powers given them by the Act and proved themselves harsh taskmasters to the managers of voluntary schools. And yet, as we have already pointed out, the Act deserved better treatment. For, as Sir Bertram Windle, President of University College, Cork, has declared it was "a very great Act from an educational point of view. No one but a bigot, an ignoramus, or a wilful perverter of the truth—and we have them all in this happy island—can deny this."

### MR. BIRRELL'S BILL

Under these circumstances, it is not surprising that when the Liberal party came into power in 1905 they found themselves so deeply pledged to the non-confor-

mists on this matter of education that they deemed it necessary to make an Educative Bill the first measure in their legislative program. Mr. Birrell had been made President of the Board of Education and his appointment had been hailed by the late Mr. W. L. Stead as the signal for the clearing of Whitehall from incense. Sir Henry Campbell-Bannerman, the Prime Minister, had declared Liberal educational policy to consist in a determination to deprive denominational schools of any statutory foothold. That was all very well for the platform, but it was too big a program to be brought about in one fell swoop by a single Bill. At the same time, however, Mr. Birrell's Bill of 1906 was frankly based on the principle that "minorities must suffer; it is the badge of their tribe." Voluntary schools were not to be absolutely wiped out at once, but their number was to be immediately reduced, whilst those that remained were so hedged round by harassing conditions that their continuance was made dependent on sufferance. The governing principle of the Bill was that all public schools were henceforth to be council schools—that is, schools provided by the local authorities with simple Bible teaching, which the scholars need not attend, given by teachers whose qualifications for it either in the shape of personal belief or knowledge of the subject were not to be inquired into, and who, furthermore, would not be compelled to give it as part of their duty. As to the existing voluntary or denominational schools, the local authorities were left free to take them over, or to leave them severely alone to die of inanition. This would, of course, have meant the extinction of such schools as were not taken over or in the case of an authority wholly opposed to the denominational system, of all the voluntary schools in their area. But where the local authority was willing to take over the schools, then in the case of the transferred school whose managers had made the continuance of the religious instruction formally given in it a condi-

tion of the transfer, the local authority was to be required to give facilities for such instruction on not more than two mornings a week, but without finding any part of the cost of it. This was cold comfort indeed, but for transferred schools in urban areas with more than 5,000 inhabitants an extended form of facilities for religious instruction was provided, on condition that application was formally made for it, that the holding of a public inquiry had demonstrated that four-fifths of the parents of the scholars desired such facilities; and that there was sufficient accommodation in council schools in the district for those whose parents did not want them. In such cases the local authorities might allow the special religious instruction to be given by the school staff, though here again they were not to be responsible for the cost of its being given.

How such proposals as these would affect Catholic schools was quickly seen. They involved the immediate extinction of many of our schools, a precarious existence for those that remained and little or no prospect of the provision of new ones where they might be required by the movement of the population. It was estimated that out of the 1,064 public elementary schools which we then possessed we should, if the Bill became law, lose 243 of those situated outside urban areas, and 254 inside such areas. This prospect of the loss of nearly half our schools and of the precarious existence of those that might be left to us roused the Catholic body in a storm of protest. The Bishops declared the Bill to be "fundamentally unjust;" the Catholic Education Council added that it was "unfit for acceptance" and must be "resisted at every stage." And resisted it was both in Parliament and in the country. Catholics in every considerable town held meetings of protest which made it perfectly clear that, however they might be divided in political opinion, they were solid and united behind the Bishops on this questions of the safeguarding of their schools. Nowhere



was this more strikingly illustrated than in the enormous meeting in the Albert Hall, London, which was in very name a mass meeting. The great hall was filled from floor to ceiling and thousands stood outside with their bands playing, behind which they had marched from their various districts. The Archbishop of Westminster presided, with the Duke of Norfolk on his right and Mr. John Redmond on his left, whilst the resolutions moved by the speakers were passed with a roar of acclaim, the determination of which was unmistakable. But thanks to their overwhelming majority in the House of Commons, the Government forced the Bill through without any amendment, making it less unacceptable to Catholics, in spite of the persistent efforts of the Irish Party.

Fortunately, however, for Catholics, the Bill had still to pass under the consideration of the House of Lords, in the calm atmosphere of which its powers for destruction were considerably curtailed. As a safeguard against local secularism, religious instruction was made compulsory in all schools; then against local bigotry it was provided that local authorities must take over the voluntary schools and give the extended facilities for religious instruction where demanded by a simple majority of the parents. These amendments were so much resented by the Government that they prevailed upon their majority in the Commons to reject them en bloc. Private discussions between representatives followed in which the Irish leader took part so successfully that at the eleventh hour he obtained the Government's acceptance of a number of amendments in which were included the appointment to Catholic schools of teachers acceptable to a Parents' Committee, the abolition of the population limit in urban areas and a reduction in the majority of the parents voting for facilities for religious instruction. These amendments were not set out formally, but were simply indicated by a reference to the text of the Bill. They proved unacceptable to the Upper House which insisted on its

own amendments by a large majority. This meant the death of the Bill, for things were now at a deadlock, but the Government did not think it politic to appeal to the country.

This was regretted by some Catholics who thought that the amendment secured by the Irish Party would have saved most of the Catholic schools. As to the proportion that would have been safeguarded there was considerable diversity of opinion and some heated controversy. The most authoritative estimate placed our losses at about 400 schools, and pointed out that the parents of ten non-Catholic children would, under the Bill, have been able to turn a Catholic school into an undenominational school. There was controversy, too, as to the measure of acceptance alleged to have been accorded by the Bishops to the Bill as amended at the instance of Mr. Redmond and his colleagues. That was at length, however, set at rest by Archbishop Bournes' declaration at the Catholic Truth Society's conference at Manchester in 1909. The Bishops, said his Grace, were aware of the negotiations and sanctioned their continuance "in the hope that they might form a *basis*, not of a settlement, but of a *modus vivendi*. . . . It is certainly not true that the Government has ever proposed, or that anyone of any party has ever succeeded in obtaining an arrangement which the Bishops could have conscientiously accepted as a settlement of the question. . . . In the light which has come to us from the subsequent attitude of the Board of Education, we may regard it as providential that these negotiations proved abortive, and that we still stand on the more solid ground of the Act, imperfect though it is in many ways, of 1902."

#### MR. M'KENNA'S FIRST BILL

The failure of Mr. Birrell's Bill was the signal for an outburst of party resentment. Immediately, a cry was raised in the Liberal papers that what could not be ob-

tained by legislation should, as far as possible, be effected by administration. It was authoritatively announced that the Act of 1902 should be administered stringently and "bloodlessly," so to make things as uncomfortable as possible for the voluntary schools. Shortly afterward, Mr. Birrell left the Board of Education and was replaced by Mr. McKenna who showed that he was ready to deal with the schools on the narrowest party lines. On February 26, 1907, he introduced a short Bill of two clauses for the relief of the consciences of passive resisters by removing the cost of denominational instruction in voluntary schools from the public fund. The managers were to be required to refund to the local authorities one-fifteenth of the teachers' salaries as payment for the time spent in giving Catholic or Church of England religious instruction, whilst the penalty for non-payment was to be the deletion of the schools from the grant-list. And in order to save this miserable measure from the veto of the House of Lords, it was drafted in the form of a money bill. But it never reached the Upper House. It was killed in the Commons. The Irish members divided the House on the first reading and trooped into the opposition lobby against it in a solid phalanx. Mr. John Redmond denounced its principle as one of "injustice and meanness," and throughout the country Catholics rose as one man against what they indignantly described as "a new penal law."

How it would have worked out to Catholics was quickly made plain. Thus, to take but one example, though the Catholic schools in Liverpool represented an annual saving to the rates of £29,000, a further annual charge of £4,000 was to be placed on the Catholics of the city. Such figures as these showed, as Mr. Redmond insistently pointed out, that though non-Catholics, far from contributing to the cost of our religious instruction, did not even pay the cost of our secular education. The fact was that the Bill simply relieved the grievance of non-conformists

by placing it upon the shoulders of Catholics and others who owned voluntary schools, at the same time in putting upon them an additional and uncalled-for burden. And yet it did not please those for whose relief it was intended; whilst it evoked from Lancashire Catholics a threat of resistance which was to take the form of the withdrawal en masse of their children from the schools. It was soon clear that it could not go through. Indeed, it never got beyond its first reading in the Commons. The Prime Minister announced in June that the Government had, with much regret, decided not to proceed further with it, as they now saw their way to undertake "the great task of putting our educational system in order." The Bill was dead; there were no mourners at the funeral; and no one was deceived by the Government's feeble attempt to cover its own failure.

#### HIS SECOND BILL

Again there was indignation and resentment in the ranks of the ministry and its supporters, though they had really no one to blame but themselves. The Bill was illiberal, mean and unjust, and ought never to have been put forward. Their feeling may be estimated from the language which the President of the Board of Education permitted himself to use in a speech at Newcastle. Far from being at any pains to hide what he felt, he declared that he "hated" the denominational system, and that in his next Bill, he would come with "a sword;" nor did he keep the country long waiting. On February 24, 1908, he unsheathed his sword in a Bill presented to the House of Commons by which voluntary schools were to be thrust out of the educational system. It was provided that only those schools would henceforth be public elementary schools which imposed no religious tests on teachers and did not require their teachers to give any religious instruction as a condition of employment. No child could be compelled to attend any other school but these and the

only allowance made for voluntary schools was that those in districts where there were Council schools might continue to live, if they could, on a Government grant of 47 shillings per child in attendance, as mere "excrescences" on the national system. As the cost of each child's education in our schools varied from 55 shillings, to as much as 80 shillings, it was clear that the grant offered was miserably insufficient. Indeed, it was calculated that £150,000 a year would have to be raised by the Catholic body to make up the deficiency in maintenance alone. They were to be deprived of all their contributions to the rates and their schools were to be left to starve on a grant plainly inadequate, yet the Bill received the lip service of leading non-conformists, though it is hard to see how, if Mr. Birrell's Bill represented the mandate of the electorate, this new principle of contracting, that had been condemned by Ministers in 1906, could be included in the sanction given at the polls. Catholics again rose in indignant protest, and it was declared that if we were to be *ex lege*, we would close our schools. Then there was talk in Ministerial quarters of excluding London schools from the Bill, because of the glaring inadequacy of the proposed grant of 47 shillings. Next, the situation was complicated by the introduction, in the House of Lords, by the Protestant Bishop of St. Asaph, of a Bill offering the right of appointing teachers to voluntary schools in return for the right of entry and facilities for giving definite religious instruction in council schools. By this the Anglicans separated themselves from Catholics who did not want contracting out and who, if the worst befell, would only accept it on terms of complete equality. Meanwhile, the Government continued to press their measure. Mr. John Redmond declared that the Irish party would kill the Bill, but Ministers succeeded in obtaining the second reading, Mr. Asquith stating that they were open to negotiate in regard to the Catholic schools. Then came Mr. Churchill's

defeat at Manchester entirely owing to the Catholic vote. The Bill got no further and Mr. McKenna's departure from the Board of Education left the future of the Bill enveloped in mystery. Then negotiations for a Protestant settlement on the lines of the Bishop of St. Asaph's Bill were opened between Mr. Runciman who had taken Mr. McKenna's place at Whitehall and the Anglican authorities. On November 19 the Prime Minister announced in Parliament that a new Bill would be presented which he thought could be accepted by both parties. Thus, at length, the Ministry had come to see that the "sword" must be dropped, and "an honest broker" between contending Protestant interests substituted for a gladiator.

#### MR. RUNCIMAN'S BILL

The new Bill was introduced next day by Mr. Runciman's Bill by agreement. "Along with it was published a long correspondence with the Archbishop of Canterbury who, speaking for the Church of England, offered to support a measure which in return for access to all schools for outsiders, permission to the teachers to give religious instruction on two days a week and arrangements for the continuance of old and the opening of new schools in places where there was a choice of schools, would allow the transference of voluntary schools in single-school districts, statutory undenominational instruction in transferred schools, and universal access to undenominational schools. On these lines the Bill was framed and it also contained provisions for allowing voluntary schools in places where there was a choice of schools, to contract out under certain conditions. One of these was that they were to forego rate-aid and accept a Government grant varying from 47 shillings and sixpence in large schools to 52 shillings in small schools. But the Government, unfortunately for itself, neglected to secure agreement on this vital question of finance. The amount of the grant, when disclosed, was a surprise to those who



had negotiated and was immediately condemned as insufficient. In the hurry there was no time to get at the exact figure of the burden which would be imposed on Catholics by these new proposals. One estimate placed it at £120,000 and another at £214,000 a year. But which ever was the correct figure, it was a burden in which they were not prepared to acquiesce. Mr. T. P. O'Connor and Mr. Dillon proved that the Bill was impossible for us. We had not been included in the deal; the Archbishop of Westminster had not been admitted to the negotiations; and the Bishops declared that the treatment offered us was unequal and inadequate. The second reading in the Commons was allowed by a party majority of 166, but the opposition of Catholics and Mr. Balfour's striking speech on that occasion practically killed it. At last, after a little further manoeuvring, Mr. Asquith, on December 7, declared that the grants could not be raised and that therefore the Bill would be dropped. Mr. Balfour's comment on this was that any Bill which was unworkable from the Catholic point of view carried in itself the seeds of its own destruction. That comment dominates the history of these four attempts to deal with national education from the mere party standpoint of placating the Nonconformists, and it dominates the future also, as a warning to anyone who may propose to inflict on Catholic schools what Mr. Redmond described as "semi-starvation and practical ruin."

#### ADMINISTRATIVE PRESSURE ON SECONDARY SCHOOLS

After this, it can be understood that the Government did not care to touch education by legislation. They had made four attempts, all of which had failed ignominiously. Only one Bill had got to the Upper House; the other three died a natural death in the Commons, strangled by their framers. But what they could not effect by legislation the Government determined to obtain, as far as possible, by Administration. The voluntary schools

were unassailable except to such harassing manoeuvres as were resorted to by hostile County Councils with the practical connivance of the Board of Education. But the secondary schools were not so protected; and already Mr. McKenna had found a way to deal with these schools in the interest of undenominationalism. For some years it had become clear that if secondary schools were to be efficient more money must be available for them; and now that the local education authorities had been empowered by the act of 1902 to assist secondary schools in their respective districts, and also to provide such schools, the claim for an increased grant became almost compelling. Accordingly, in 1907, Mr. McKenna agreed to double the grants to secondary schools acceptable to the Board of Education. But he only gave this grant on conditions, and these conditions were directed against denominationalism. He laid down in the Regulations that for this higher grant of £5 denominational secondary schools should only give definite religious instruction to the pupils on the written demand of the parents; that they should work under a conscience clause for both boarders and day scholars; the members of the Governing Body and the teachers should be selected without any religious test; the majority of the Governing Body must be appointed by the local authority and 25 per cent of the scholars admitted each year must, if such a number were available, be free scholars. These conditions were so onerous that, to begin with, the Board recognized that they must be applied gently. Accordingly, it was provided that some of them might be waived for certain schools, if the local authority should recommend such a course.

It will be plain at a glance that for a Catholic school to accept all the conditions would be suicidal so far as the Catholic character is concerned. Catholic schools, therefore, applied for the "waiver;" some got it, others did not. But still the number of those who were success-

ful seems to have been larger than was acceptable to the Board, which accordingly, two years later, did away with the consultation of the local authority, and afterward declared that no more waivers would be granted. It was even proclaimed that the offer of a waiver of some of these undenominational conditions had been made by mistake! The whole thing was disgraceful. To offer a higher grant to a Catholic school on such conditions was simply a bribe to the owners to betray their trust as Catholics. It was an attempt to undenominationalize secondary schools by administration,—a thing that in the case of the elementary schools was simply forbidden by statute. In the result, it has rendered the future of our 40 or 50 existing recognized secondary schools precarious; and it has placed an effective obstacle in the way of our opening any new secondary schools which shall have the higher grant acknowledged to be necessary for their efficient maintenance. How hardly that presses upon the Catholics will be evident when it is explained that, according to present Regulations, candidates for teacher-ships in the elementary schools must now make their studies in these secondary schools and centers. That means that we cannot increase our machinery for the education of intending teachers, and that even that which we possess may be rendered useless by a stroke of the pen. At first the full danger of these Regulations was not recognized; but gradually the Catholic body was aroused to a sense of the peril. Repeated protests have been made, but without effect. That we are not exaggerating the situation is proved by the strong words of the Bishop of Salford who had declared that these Regulations “may prove more dangerous and serious to denominational education than would any of the four bills which have been defeated.” And as far back as 1909 Cardinal Bourne spoke out even more strongly. The Education Minister was, he said, by these Regulations “engaged in sapping and mining the whole structure of

Catholic education. . . . He is gradually rendering the effective existence of our Catholic schools so difficult that, in the end, if he has his way, he will destroy them altogether."

#### A PRIVATE BILL

But such administrative action as this, deadly effective as it is, was not sufficient for the militant opponents of denominationalism. If the Government would not bring forward another Bill, they themselves would step in and try to force its hand. Accordingly, in March, 1912, Sir George Marks introduced a Bill to turn all the voluntary schools in districts where they were the only school into Council or undenominational schools. The local authorities were in return to pay a rent to the owners for the use of the buildings and to allow a right of entry on two days a week for the giving of definite religious instruction to those scholars whose parents demanded it for them. As the number of these districts where voluntary schools are the only schools was very large, the blow that would have been inflicted on the denominational system by this Bill would have been proportionally great. The Church of England alone possesses some 6,000 or 7,000 schools; Catholics have only about 30. The Bill meant the practical establishment and endowment of Cowper-Temple teaching in those districts; for even if the right of entry offered had been accepted, the religious teaching given under it was to be at the expense of the body which claimed it. And matters were all the more serious because the Bill stretched the definition of the single-school district to include all areas under County Councils in which there was no undenominational or Council school accommodation for "all scholars residing in the area and desiring to attend" such schools. Catholics were therefore liable to be called upon to hand over, not merely their 30 single-school district schools, but many more which one estimate placed at 300. Yet on the sec-

ond reading Mr. Dillon declared that the Irish Party gave the Bill their hearty support and that in so doing he spoke for the Catholics of England, or nineteen-twentieths of them. In this claim he was immediately repudiated by Cardinal Bourne who sent an official note to the press declaring that the action of the Nationalist party in supporting the Bill was taken "in direct opposition to the clearly expressed opinion of the Cardinal Archbishop of Westminster who regards the Bill as full of menace for the interests of definite religious education. Mr. Dillon had no authority for stating that he spoke on behalf of the Catholics of England." And Catholics in the country quickly showed their feelings in regard to the Bill by the meetings of protest which were held. Thus, though the second reading was passed and the Bill referred to the Committee, thanks to its being supported by the Government, it soon became evident that it would share the fate of the four Ministerial measures. The majorities in favor of the various clauses dropped gradually in the discussions in Committee and in the last week of April Sir George Marks was compelled to withdraw his measure.

From this summary of the five legislative attempts which have been made since 1906 to deal with education, it will be seen what a struggle Catholics in England have had to maintain in order to safeguard their schools against the attacks of the party politicians. The record is at once instructive and encouraging for the future. It is at the same time necessary for an understanding of what is now again impending, for the Government is pledged to a fresh attempt to gratify its non-conformist supporters.

JAMES B. MILBURN.

# SUMMER SESSION OF CATHOLIC SISTERS COLLEGE

## REPORT OF THE SECRETARY

The Fourth Summer Session of the Catholic Sisters College enjoyed an increase in registration and an expansion of work over all previous sessions. Conducted almost simultaneously at the Catholic University of America and Dubuque College, Dubuque, it enrolled a total of 506 students; 270 at Washington and 236 at Dubuque. (The Washington section opened on June 27 and closed August 7; the Dubuque extension opened on July 12 and closed August 21.) Of the total number of students 31 were lay women and the rest members of our teaching communities. The latter represented 40 religious orders and congregations, and 96 distinct motherhouses in the United States and Canada. The students came from 61 dioceses, distributed over 36 states of the Union and the Dominion of Canada. The following charts show the distribution of students according to states, dioceses, and religious communities.

### CHART 1.

#### SUMMARY FOR WASHINGTON AND DUBUQUE.

Sisters at the University.....	258	
Sisters at Dubuque.....	221	
Lay women at the University.....	12	
Lay women at Dubuque.....	15	
Total.....	—	506
Religious Orders and Congregations (Washington).....	21	
Religious Orders and Congregations (Dubuque).....	19	
Total.....	—	40
Motherhouses (Washington).....	67	
Motherhouses (Dubuque).....	29	
Total.....	—	96
Dioceses (Washington).....	44	
Dioceses (Dubuque).....	17	
Total.....	—	61



# SUMMER SESSION OF CATHOLIC SISTERS COLLEGE 119

States (Washington).....	27	
States (Dubuque).....	11	
Total.....	—	38
Canada (Washington).....	12	
Canada (Dubuque).....	2	
Total.....	—	14

## CHART 2.

### STUDENTS ACCORDING TO STATES (WASHINGTON).

California.....	4	New Hampshire.....	1
Connecticut.....	10	New Jersey.....	30
Delaware.....	2	New York.....	46
District of Columbia.....	9	North Carolina.....	1
Georgia.....	10	Ohio.....	17
Indiana.....	2	Oklahoma.....	2
Iowa.....	3	Pennsylvania.....	48
Kentucky.....	6	South Carolina.....	2
Louisiana.....	3	Tennessee.....	8
Maryland.....	7	Texas.....	15
Massachusetts.....	5	Virginia.....	2
Michigan.....	2	West Virginia.....	4
Minnesota.....	2	Wisconsin.....	10
Missouri.....	4		

### STUDENTS ACCORDING TO STATES (DUBUQUE).

Illinois.....	22	New York.....	11
Indiana.....	2	Ohio.....	6
Iowa.....	130	South Dakota.....	5
Kentucky.....	6	West Virginia.....	1
Minnesota.....	9	Wisconsin.....	17
Missouri.....	10		

## CHART 3.

### STUDENTS ACCORDING TO DIOCESES (WASHINGTON).

Baltimore.....	7	Fall River.....	5
Brooklyn.....	6	Galveston.....	6
Buffalo.....	14	Green Bay.....	3
Charleston.....	2	Halifax.....	4
Cincinnati.....	6	Hartford.....	10
Cleveland.....	9	Indianapolis.....	2
Covington.....	6	La Crosse.....	5
Dallas.....	2	London.....	2
Detroit.....	2	Manchester.....	1
Dubuque.....	3	Milwaukee.....	2
Duluth.....	1	Monterey and Los Angeles.....	2
Erie.....	3	Montreal.....	1

Nashville.....	8	St. Louis.....	4
Newark.....	30	St. Paul.....	1
New Orleans.....	3	San Antonio.....	7
New York.....	22	San Francisco.....	2
North Carolina.....	1	Savannah.....	10
Oklahoma.....	2	Scranton.....	12
Philadelphia.....	23	Syracuse.....	4
Pittsburgh.....	10	Toledo.....	2
Quebec.....	5	Wheeling.....	4
Richmond.....	2	Wilmington.....	2

## STUDENTS ACCORDING TO DIOCESES (DUBUQUE).

Buffalo.....	11	Louisville.....	6
Chicago.....	4	Ottawa.....	2
Cleveland.....	6	Peoria.....	18
Davenport.....	7	St. Cloud.....	4
Dubuque.....	123	St. Louis.....	10
Duluth.....	3	Sioux Falls.....	5
Green Bay.....	4	Wheeling.....	1
Indianapolis.....	2	Winona.....	7
La Crosse.....	13		

## CHART 4.

## STUDENTS ACCORDING TO COMMUNITIES (WASHINGTON).

Benedictines.....	22
Bristow, Va.....	2
Duluth, Minn.....	1
Elizabeth, N. J.....	15
Guthrie, Okla.....	2
Ridgely, Md.....	2
Charity.....	34
Convent Station, N. J.....	3
Greensburg, Pa.....	5
Halifax, N. S.....	4
Mt. St. Joseph, Hamilton Co., Ohio.....	2
Mt. St. Vincent, N. Y.....	20
Charity, B. V. M.....	3
Dubuque, Iowa.....	3
Charity of the Incarnate Word.....	2
San Antonio, Texas.....	2
Christian Education.....	1
Asheville, N. C.....	1
Divine Providence.....	9
Newport, Ky.....	6
San Antonio, Texas.....	3

# SUMMER SESSION OF CATHOLIC SISTERS COLLEGE 121

Dominicans.....	28
Adrian, Mich.....	2
Caldwell, N. J.....	12
Galveston, Texas.....	4
Nashville, Tenn.....	3
Newburg, N. Y.....	2
Sinsinawa, Wis.....	5
Franciscans.....	17
Alverno, Wis.....	3
Glen Riddle, Pa.....	6
Oldenburg, Ind.....	2
Stella Niagara, N. Y.....	3
Syracuse, N. Y.....	3
Holy Child.....	2
Sharon Hill, Pa.....	2
Holy Ghost.....	3
Hartford, Conn.....	3
Holy Humility of Mary.....	3
Lowellville, Ohio.....	3
Holy Names.....	2
Hochelaga, Canada.....	1
Rome, N. Y.....	1
Holy Union of Sacred Hearts.....	2
Fall River, Mass.....	2
Immaculate Heart of Mary.....	12
Holywood, Calif.....	2
Scranton, Pa.....	8
Weschester, Pa.....	2
Jesus-Mary.....	5
Sillery, P. Q.; Canada.....	5
Mercy.....	42
Buffalo, N. Y.....	2
Charleston, S. C.....	2
Hartford, Conn.....	7
Macon, Ga.....	2
Manchester, N. H.....	1
Merion, Pa.....	3
Mt. Washington, Md.....	7
Nashville, Tenn.....	5
Ottawa, Ill.....	2
Savannah, Ga.....	4
Titusville, Pa.....	3
Wilkes-Barre, Pa.....	4
Perpetual Adoration.....	3
New Orleans, La.....	3
St Agnes.....	2
Fon du Lac, Wis.....	2

St. Joseph.....	34
Augusta, Ga.....	4
Baden, Pa.....	5
Brentwood, N. Y.....	6
Chestnut Hill, Pa.....	10
St. Louis, Mo.....	4
St. Paul, Minn.....	1
Wheeling, W. Va.....	4
St. Mary.....	9
Lockport, N. Y.....	9
Ursulines.....	22
Chatham, Ont., Canada.....	2
Cincinnati, Ohio.....	1
Cleveland, Ohio.....	6
Dallas, Texas.....	2
Galveston, Texas.....	2
St. Martins, Brown Co., Ohio.....	3
San Antonio, Texas.....	2
Santa Rosa, Calif.....	2
Toledo, Ohio.....	2

## STUDENTS ACCORDING TO COMMUNITIES (DUBUQUE).

Benedictines.....	7
Duluth, Minn.....	3
St. Joseph, Minn.....	4
Charity, B. V. M.....	44
Dubuque, Iowa.....	44
Dominicans.....	11
Sinsinawa, Wis.....	11
Franciscans.....	61
Clinton, Iowa.....	4
Dubuque, Iowa.....	49
Manitowoc, Wis.....	4
Oldenburg, Ind.....	2
Peoria, Ill.....	2
Franciscans of Perpetual Adoration.....	2
La Crosse, Wis.....	2
Grey Nuns.....	2
Ottawa, Canada.....	2
Holy Heart of Mary.....	10
Beaverville, Ill.....	10
Holy Ghost.....	4
Techy, Ill.....	4
Loretto at the Foot of the Cross.....	6
Loretto, Nerinx, Ky.....	6
Mercy.....	10
Davenport, Iowa.....	3
Independence, Iowa.....	5
Ottawa, Ill.....	2

## SUMMER SESSION OF CATHOLIC SISTERS COLLEGE 123

Nostra Domina.....	3
Fenton, Mo.....	3
Notre Dame.....	2
Cleveland, Ohio.....	2
Notre Dame, School Sisters of.....	2
Mankato, Minn.....	2
Presentation.....	21
Aberdeen, S. D.....	5
Dubuque, Iowa.....	16
St. Joseph of Carondelet.....	7
St. Louis, Mo.....	7
St. Joseph.....	1
Wheeling, W. Va.....	1
St. Mary.....	11
Lockport, N. Y.....	11
Ursulines.....	4
Cleveland, Ohio.....	2
Youngstown, Ohio.....	2
Visitation.....	13
Dubuque, Iowa.....	9
Rock Island, Ill.....	4

The official program of the summer session as announced in the Year Book of the Catholic Sisters College for 1914-15 was, with few exceptions, duly carried out. Reverend Dr. Gabert conducted the courses in music at Washington instead of Reverend Father Kelly. Reverend Dr. Sauvage was unable to give his courses in philosophy and French at Dubuque. Fifty-nine courses of 30 lectures each and five laboratory courses of 60 hours each were given at Washington; 49 courses of 30 lectures each and three laboratory courses of 60 hours each at Dubuque. The staff at Washington numbered 33, and at Dubuque 31; a total of 64 instructors, of whom 35 are members of the teaching staff of the Catholic University or of Sisters College; 8 of Dubuque College, Dubuque, and 19 additional instructors engaged for the summer session. The school day as in former years began at 8 A. M. and lasted until 6 P. M. with two hours rest at noon. At the close of the Washington session an eight days' spiritual retreat was conducted by the Reverend J. M. Stanton, O. P.

PATRICK J. MCCORMICK, *Secretary.*

## SURVEY OF THE FIELD

### VOCATIONAL VERSUS LIBERAL EDUCATION

Cardinal Newman defined an educated man as one who knew everything about some one thing and something about everything. This formula does, in fact, cover the situation, but it fails to bring out some of the important elements which are beginning to manifest themselves in the modern educational arena. While it is quite true that the knowledge possessed by a broad, effective scholar might be described wholly in terms of knowing, still there is an unconquerable tendency at present to look at mental life and physical life under the two-fold aspect of receptivity and productivity. On the receptive side, the mind cannot be too broad. It must be so developed, in fact, that it is enabled to receive the results of the intellectual labors of the race in all fields of human endeavor. On the productive side, on the contrary, the demand is for sharply focused and narrowly limited power. Ours is pre-eminently a day of specialization. In fact, the further we advance in civilization, the more complex and highly differentiated become the needs of the race and the more urgent the demand for highly specialized productive power.

It has become the fashion of late, with certain educators, to think of the receptive side of conscious life as the proper field for liberal education, and to think of the productive side as the peculiar domain of vocational education. While it may readily be admitted that there is more than a little truth in this presentation, nevertheless it must not be pushed too far.

It is the business of liberal education to minister to the processes of mental development, and mental development has for its one aim the building up of mental structures through direct and indirect stages to the highest form obtained by our civilization. In this work, we are,



of course, concerned immediately with receptivity alone. We are aiming to produce a mind that is capable of following, of understanding, of enjoying, the results of others' labors. But it would be a mistake to suppose that there is no other aim for our endeavor. While sharply defined specialization is an undoubted necessity to productive scholarship, nevertheless it must be borne in mind that specialization and restriction to a narrow field will, of itself, not suffice to creative power. The sunlight, spread over a large area, may warm the surface; but it is only when the sun's rays are concentrated through a lens that a temperature is obtained sufficient to ignite wood. It is well, however, not to forget that it is the sun's rays that we are concentrating with our lens. Our "burning glasses" would have precious little efficiency if they merely concentrated the rays of a wax taper, of a star, or even of the moon on a given surface. Concentration is well, indeed, but it must be concentration of powers that are highly developed, and of knowledge that is broad and varied.

The receptive side of the mind is valuable, therefore, not only for the individual. The end is not merely the enjoyment of what others have done, but to provide the means necessary to productive scholarship. The immediate end of liberal education is receptivity, indeed, but its remote end may be said truly to be productivity. It is for this reason that we have maintained, and that many other thinkers in the field maintain also, that vocational training must be preceded by an adequate measure of liberal education. It has often been pointed out, and the truth is so obvious as scarcely to need emphasis, that vocational training presupposes liberal education, the products of which it must use at every step. Attention has not so frequently been called to the converse of this proposition, which is, in fact, equally true. Nothing tends more quickly or more surely to broaden and deepen our receptive powers than a little productive work in the

same or in a cognate field. The man who has contributed one item, however small, to the building of his chosen science, has thereby opened his own mind to an appreciation of the work of others to an extent far greater than could be accomplished for him in any other way. This truth, indeed, has been pointed out in certain connections. The teacher who has had two or three years' experience in a classroom will derive incalculably more from a course in the philosophy or psychology of education, or a course in general or special methods, than would a normal school pupil who may have back of her a good secondary education, but who has never taught a day. In fact, even a college graduate who has had no teaching experience, will find herself at a disadvantage in the professional courses beside a teacher of far less academic acquirement but with some actual experience in the field. This principle applies all along the line, and it goes to show that some vocational training, sharply defined as it may be, far from interfering with liberal education, is practically an indispensable requisite for the best results.

Professor W. C. Bagley, of the University of Illinois, contributed a very important paper to the discussion of the "Fundamental Distinctions Between Liberal and Vocational Education" at the Richmond meeting of the Department of Superintendence of the National Education Association. The paper was meant to bring out certain points of contrast with the views put forth by Commissioner Snedden. In the opening paragraph of his paper, he says:

"It is possible to contrast vocational education with cultural education from a number of different points of view. The contrast that appeals to me as most fundamental and thorough-going is based upon the necessity of providing thorough vocational education for *specialized efficiency* in some one occupation and of providing thorough liberal education for *adaptability* to changing conditions."

This distinction called attention to another way in which liberal education enters in to that specialized efficiency which is the aim of all worthy vocational education. The apprenticeship method tended to fit the candidate into a mold by teaching him one invariable way to perform the functions of his vocation. The more static and unchanging the environment, the more satisfactory this sort of training proves itself, but in a changing environment we need a power that will enable the individual to free himself from all concrete details and adjust himself to new situations. This power can come only through mastery of fundamental laws and principles, the mastery of which was and is the proper aim of liberal education. Dr. Bagley makes another use of this statement which we have just quoted.

"If we grant this as at least one important difference between the two types, we have a possible explanation of the relative obscurity of aim which is charged so frequently against what we call liberal education. Vocational education deals with a specific and tangible problem; liberal education with a very complex problem, and a problem that is highly resistant to helpful analysis. The grave danger lies in our tendency to infer from this difficulty of analysis the unwarranted conclusion that the problem is not really very important or that we can dispense with its solution. The great difficulty lies in the fact, not that the aims of liberal education are inherently obscure, but rather that they are inherently remote and inherently broad and comprehensive. Because 'social efficiency' for example or 'adaptability' or 'morality' are so broad as to make analysis difficult it does not follow that they are unimportant or that we can replace them by narrower aims. What we must do is to analyze them and find what intermediate ends must be interpolated so to speak between our practical workaday teaching task and the remote end that we seek.

"In certain respects, liberal education has accomplished this task. It has recognized the importance of mastering certain units of knowledge which represent certain large and admittedly important phases of human experience. This has been a definite aim looking toward a more remote goal; and while the exact connection between the immediate aim of getting lessons and passing examinations on the one hand and the remote end of becoming socially efficient on the other hand has often been lost to view, the solid fact remains that getting lessons and passing examinations has done something to secure the desired results. We are hearing so often today these charges that the traditional methods and processes of teaching have been utterly futile that we are coming to take the statement as a fact without asking for the evidence. The evidence for these sweeping indictments has, so far as I know, never been presented. There is abundant evidence that we fail with certain individuals and that we fail to realize all of the possibilities with all individuals. But after all has been said that policy which emphasizes the systematic mastery of race experience as the basic condition for human welfare and human progress is clearly established. It remains for us to improve and refine the methods and processes through which we seek to attain our ends. We need certainly to be clearer upon the precise nature and functions of these interpolated aims, and for this reason we should be grateful for the suggestions which Dr. Snedden makes in his interesting distinction between the productive activities and the consumptive activities. He would define vocational education as that which aims to develop the productive capacities; he would define liberal or cultural education as that which aims to develop capacities 'for utilizing the products of others upon a broad and social scale.' This distinction is only partially new, for it represents—although upon a broader plane—the older distinction between an education which prepared for work and an edu-

cation which prepared for leisure. The older distinction harks back to the time when leisure and labor were sharply differentiated by the all but impassable chasm of social caste. The gentleman was a man of leisure, and essentially the consumer; the working man was essentially the producer, and the man of toil. The trend of social organization and development today is to combine these two functions in one and the same individual; to insist that every man produce at least in proportion to his consumption, and to insist that every man consume with reference, not to his own selfish gratification, but to his efficiency as a producer and the service that he should render society. While I should agree with Dr. Snedden that an important task of liberal education is to train the consumer to utilize intelligently and upon a broad social plane the products of others, I cannot agree with him that this constitutes an ultimate or even an exclusive function of this type of education. I believe, furthermore, that an attempt to distinguish between the two types of education on this basis, while it will clarify certain aims of liberal education, will obscure and often entirely hide others that are much more important."

We find ourselves in hearty agreement with everything that Professor Bagley has here set forth. We must not allow ourselves to be swept away by the mere repetition of statements condemnatory of the forms of liberal education that have persisted up to our own day. Rather we should approach the subject prepossessed in favor of these forms of education which have lain at the basis of our present civilization. Of course, it does not follow from this that we should worship these ancient forms as if they were sacred formulae that defied the changes of time. It is indeed probable that with each change in environment there should go a readjustment of the entire educational process whose end and aim first and last is the adjustment of the individual to the civilization of his day. I take it that it is equally clear



that we should be on our guard against the many specious claims that are made in the name of modern science. Sins and crimes innumerable have been committed in the name of science, while poor science is unable to defend herself. The distinction which Professor Bagley makes between liberal and vocational education will appeal to many. Nevertheless, it is only one of many fundamental distinctions of the utmost importance that might be pointed out between these two types, or should we not better say these two phases of education. It is dangerous to stake everything on one basis of distinction, even were that basis unobjectionable, and the basis suggested by Professor Snedden seems far from being unobjectionable. We have pointed out several objections to this distinction in a former paper and we will add here some of the objections marshalled against it by Professor Bagley.

“My objections to the productive-consumption theory may be summed up under the following heads: In the first place, production and consumption are convenient abstractions made by the economist for the same purpose that other abstractions are made by other sciences, the purpose namely of promoting clear thinking with reference to a specific problem. The economist's task is to define *wealth*, and to describe the processes by which wealth is created and consumed. Now by extending the idea of wealth to include all possible goods of life,—immaterial goods as well as material goods, anything that satisfies human desires of any kind,—it is quite clear that production and consumption may be made to cover a large number of life's activities. It would be quite possible to conclude with Professor Weeks, who is evidently a disciple of Dr. Snedden, that these economic terms comprise and include all of one's relationships; for from this point of view, one is always satisfying one's needs or producing satisfiers for the needs of one's self and others. It is, I repeat, quite possible to reach this conclusion and to base a theory of educational values upon this distinction, but, granting the possibility, does it help us in solving our problem? Are not these two terms, like all the



technical terms used by special sciences, really abstractions devised for the purpose of solving special problems, and is there not always danger in applying these abstractions to processes that they were not intended primarily to cover?—a danger of narrowing our point of view and of overlooking important values simply because it is difficult to fit them into our special categories.

“Now the processes of life can be comprehended under an infinite variety of separate abstractions,—abstractions that can easily be made to comprise the whole gamut of experience just as comprehensively as do production and consumption. ‘Matter’ and ‘motion,’ for example, can be made to cover the universe. Organic life can be reduced to ‘nutrition’ and ‘reproduction;’ and I have no doubt that an enthusiastic biologist could construct a plausible theory of educational values based upon these two abstractions. ‘Normal’ and ‘abnormal,’ ‘healthful’ and ‘pathological,’ ‘sane’ and ‘insane,’ each of these pairs of terms can be used to separate the human species into two great varieties. And each of these pairs of technical abstractions is useful and valuable in respect to the specific problem for the solution of which it was devised. We may apply them beyond the limits of these specific problems, but in so doing we are incurring risks of which we should at least be cognizant before we invade other fields. The field of education has always been peculiarly open to this type of exploitation at the hands of doctrinaries. Twenty years ago, when I began the study of education, I was convinced that its problems could be adequately described, formulated, and solved in terms of nerve cells and nerve fibres. These concepts of physiological psychology had their brief day and added their small mite to educational theory,—a day much briefer and mite much smaller than I deamed of at that time. A little later, experimental psychology, with its distinction between the motor-minded and the eye-minded and the ear-minded held the field. Then genetic psychol-

ogy, with its culture-epoch-parallelism, came and went in its turn, leaving behind it a host of disappointed hopes and a few grains of precious truth. And today a veritable host of abstractions are clamoring for educational content to give them meat and substance. Madam Montessori with her borrowings from the Italian anthropologists and the French alienists, to say nothing of her Mediterranean theory of morality and her rejection of sacrifice and duty as second-rate virtues; the statisticians with their modes and their mediums, their traits and abilities; the behaviorists with their puzzle-boxes; the physical educationists with their glorification of muscle and brawn; the pragmatists with their contempt for the absolute; and a host of others. As has been suggested, each of these partial points of view has its own advantages and its own mite to contribute towards the solution of our problem. We would not have it thought that we do not welcome them. Education has never failed to welcome them. We are anxious for all the light that our sister sciences can bring to illuminate our task. But no single norm, borrowed from science which must, by the very nature of science, be an abstraction from the total of human experience, could be accepted as a criterion for educational values. Education, to, has its own specific field and its own specific problems; and it must insist upon its right to formulate its own standards and to define its own tasks."

It is high time that a voice was raised in the educational councils of the nation to protest against the abuse, which has grown to such proportions, of dealing with scientific analogies in the field of education as if they were fundamental laws which governed the processes of mental unfolding and which should guide all our educational endeavors. Professor Bagley leaves little to be said on this score. With admirable clearness and justice he points the way towards saner views. His paper in its entirety should be carefully studied by all who are interested in

the educational readjustments which are just now occupying the attention of our educators, whether in the public school system or in the parochial school system of this country. The second group of objections against Professor Snedden's position is summed up as follows:

"In the first place, it is clear that there is no sharp distinction between a man as a producer and as a consumer; a man does not produce during so many hours of the day and then consume or utilize during the remainder of his time. As a producer, he is also a consumer. In his vocational life, he is utilizing the skill that he has learned from others or developed for himself; he is utilizing the truths that others have invented; he is utilizing principles and rules of procedure that have come to him from the past experience of his fellow-workers; he is utilizing the ideals, the standards, the tastes that the race has wrought out of its long experience. What phase of education is to be responsible for the inculcation of these skills, tools, principles, ideals, standards, and tastes which he utilizes as a producer? Obviously, both his vocational and his so-called liberal education will contribute each its own share. Is a man who is consuming literature and art adding to his vocational efficiency? Certainly, and if he is not gaining new strength, new standards, new enthusiasm for his daily work, his recreative activities are a pretty costly luxury. Again, there are certain fundamental activities of life which I defy anyone to classify satisfactorily as either predominantly productive or predominantly consumptive. Take for example, two activities of life with which education, by common consent, must be intimately concerned,—the activities involved in citizenship and the activities involved in the home relations. When a man is a good citizen, is he a producer or a consumer or both or neither? Certainly one might say that he is producing good government,—in which case training for citizenship is vocational training. Consequently training for

good citizenship belongs in a separate vocational school where it will not be confused and rendered ineffective by the processes that are preparing pupils to be consumers,—that is, if the producer-consumer theory means anything. This, of course, is akin to word-quibbling; but it simply illustrates the absurdity of applying economic concepts to a field that they do not include and with which their relationships while important are upon an entirely different level than that contemplated in the application. The same strictures could be passed upon the attempt to cover home activities by these concepts. They simply will not fit. They confuse rather than help. The housewife is both a producer and a consumer, and the activities are so intimately interwoven that any attempt to separate them leads to hopeless confusion. Even if it takes a mere matter of aesthetic adornment, while we may say that a woman consumes the artistic products of others, she is producing or trying to produce something,—let us say attractiveness,—for others to look upon and admire,—that is, to consume.”

Dr. Bagley adds many other considerations to re-enforce what he has here said, but it is scarcely necessary to re-enforce it. He has given a capital illustration of the danger of dealing with educational problems on other than educational basis; of the danger of being carried away by glittering generalities which make their appeal with the glamour of science upon them. We add here a third group of objections advanced by Professor Bagley, not for the sake of discrediting the production-consumption theory, but because it contains many very valuable suggestions to the workers in this field.

“One further objection, however, I should urge against this distinction and that is that it perpetuates an older prejudice under which the so-called liberal education already suffers too much. I refer to the notion that the liberal education is in some way opposed to the practical things of life. It is natural that this notion should have

held sway at the time when liberal education was the prerogative of the leisure class; but even then it did not always or perhaps often mean impracticality. It meant efficiency of a different sort from that which should be included under the head of technical skill. It meant often productive efficiency of a higher order, and not alone capacity for utilizing the products of others. It meant, as it often means to-day, constructive leadership, the highest kind of productive efficiency. But the old distrust of liberal education still clings, in spite of the fact that human freedom owes to liberal education its existence today; in spite of the fact that the surest measure of a nation's station in the scale of civilization is most clearly indicated by the extent to which liberal education is diffused among its masses. Our public schools are branded today as a failure by the more radical advocates of the very plan that Dr. Snedden is proposing. Yet with a predominantly liberal program—characterized by all the vagueness that Dr. Snedden has described—these schools have succeeded in saving us from the fate of Mexico and Bulgaria and Spain and Russia. Never was anything more unjust than this persistence of the notion that liberal education is impractical. And one reason why I dislike this producer-consumer theory is that it still represents that unjust and worn-out prejudice."

It is hard to avoid the conclusion that many of the attacks directed in recent years against the public schools of the country emanate from the selfish interests of a group of men who would exploit the children of the nation. It is one thing to point out the defects of the system and to call attention to the many opportunities of improvement. It is quite another, however, to attack fundamental principles and ideas of a school system and to seek to replace it with a system of narrow vocational schools which would be attended with many and grave evils to the general public. Great prudence is called for whenever the endeavor is made to correct abuses in



popular institutions. The unthinking crowd are readily excited and when they are roused the chances are that instead of remedying the abuse they will proceed against the entire institution. They are incapable of recognizing fine distinctions, and urged on by selfish passions without time perspective wholesale destruction is accomplished before a halt can be made.

This has been illustrated repeatedly in the history of every civilization. The pendulum swings from extreme to extreme; thus Manichaeism resulted from the attempt to correct abuses of intemperance. The Protestant reformers, inflamed by the denunciation of existing abuses, proceeded to attack the Church and to destroy the good with the evil. It is true that in this, as in many similar instances, another and more potent motive urged on the leaders. The rich spoils of endowed institutions, the fertile lands and plate of the monasteries, appealed to human greed and furnished motives to the leaders for the work of destruction that took the place of what should have been a work of purification. In like manner, in our present educational situation, it is to be feared that vested interests have more to do with the persistent campaign of attack upon our public schools than pure and high patriotic motives of improvement in the efficiency of the education which the public offers to the rising generation. Of course, many a man among our educational leaders is following his sincere convictions without the taint of any impure or selfish motives when he advocates the change from a cultural to a vocational basis of our institutions of learning. But these men's convictions are largely due to an atmosphere which is not free from entirely selfish and narrow motives.

It is a very hopeful indication of the healthfulness of our situation that the recent meeting of the Superintendents called forth so many splendid papers dealing with this subject from various points of view. Good can scarcely fail to result from this full and frank discus-



sion of a problem which is so far-reaching in its consequences.

The vocational school movement has gained rapidly in popularity among the masses of the people, nor is this in the least surprising since it seems to offer short cuts to competency and to higher wages. The conclusion is readily reached by the unenlightened that vocational schools will enable the children on leaving school to secure without difficulty or delay lucrative positions and prompt promotion. With this prepossession in favor of the vocational school in the popular mind, it is very easy to get a hearing for all that may be said against the efficiency of the existing school system. Where the desire is strong it is easy also to secure belief in the statements which seem to the public to mean that the vocational school will solve all the difficulties of the educational situation. The children will be interested. They will work earnestly without any urging by parent or teacher. They will remain in school as long as they can, etc. Such statements are not challenged by those who wish to believe them, and by those especially who are not in a position to take a broad or a long view of educational problems or educational processes. Great prudence will be required on the part of educational leaders if they are to succeed in making truth and justice prevail in spite of the popular clamor.

THOMAS EDWARD SHIELDS.

## ROMAN CATHOLIC PAROCHIAL SCHOOLS\*

(Continued.)

### THE CURRICULUM AND GRADING

The question of the curriculum for elementary schools was most frequently discussed during the year 1912-13. In the various dioceses there is at present no strict uniformity in the curriculum nor in the grading of the parochial elementary schools. Generally speaking, the eight-grade system prevails and the curriculum is ordinarily determined so as to meet the requirements for entrance into the public high schools, or so as to give a child what is considered a complete elementary education before he attains the working age. In consequence the parochial schools are very similar in grading and curriculum to the public schools. With the increase of parish high schools, which have been established less extensively than elementary schools, more autonomy has resulted, and with it a sense of freedom and confidence for the attainment of better coördination of elementary and secondary work without determination of method or plan by outside influences. There is, however, no general nor fixed conviction that the present system is entirely satisfactory. It has been found inefficient in many respects, and during the past few years the reorganization of curriculum and grading has ranked as one of the leading and most widely discussed questions. In the meeting of the Catholic Educational Association held in Pittsburgh, 1912, it was one of the most seriously, although informally, discussed topics, and again in the recent convention held in New Orleans, 1913. It has been taken up by superintendents in their recent reports, and evidently has been a question of deliberation at the meetings of teachers and school boards.

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\*Prepared for the Report of the United States Commissioner of Education for the year ending June 30, 1913.

In the discussion there are clearly two contending parties—one urging the reduction of the eight grades to six and a readjustment of the curriculum so that the elementary course will be completed in six years, and the other maintaining that the present system must, for the present at least, be retained. The first class, curiously enough, does not comprise those engaged in the management of the elementary schools but, for the most part, those whose field is college and high-school work, and their contribution to the discussion is not held to be an impartial nor disinterested view. They maintain usually that the present arrangement of studies and grades in the elementary school is not based on any sound pedagogical principles, but is rather the outgrowth of circumstances; that the course is too elaborate and lengthy; that it is without definite purpose and aim and hence is wasteful of time and energy; that by not admitting differentiation until after eight years, it unduly retards the prospective college student by preventing his early beginning of classical studies, and ultimately his entrance into professional life at a reasonable age.

At the last meeting of the Catholic Educational Association, held in New Orleans, June 29 to July 3, the curriculum was the leading topic of papers and discussions in all departments and sections. The paper read by Rev. Dr. Francis W. Howard, secretary general of the association, formed the basis of much of the discussion. As it gave occasion for the expression of opinion on the side of the secondary and college education departments, we quote the following:

The curriculum, therefore, is a subject which educators will ever discuss, and on which the last word will never be said. American educators freely acknowledge the evils that exist to-day and are insistent in the demand for reform. Out of this ferment will come some rational plan of education, or at least more order than now prevails; and if this surmise be correct, then the

present time is fraught with great importance and significance for Catholic educators. \* \* \*

In dealing with the problem of the curriculum from the standpoint of Catholic educators, we are confronted with several different lines of action.

(1) Shall we conform to the secular system in subjects, textbooks, management of courses, grading and adjustment of the various departments of the system, with the addition of religious instruction, and Catholic philosophy?

(2) Shall we endeavor to arrange our work in entire independence of the State system?

(3) Shall we endeavor to make a systematic study of present conditions, inquire into the causes of present confusion, and endeavor to formulate the principles of some sound system of Christian education that will be in substantial accord with the reasonable features of the secular education of the day, and at the same time insure us a moderate and reasonable measure of independence?

Time does not permit a discussion of these various lines of action, and we pass them over with the statement that by adopting the first we face gradual extinction; the second is impossible for us, and the most prudent thing for us to do is to adopt the third plan outlined. The time has come in this country when we should decide whether we can have a plan of our own or whether we shall be content to imitate the experiments and follow the changes of secular education."

Brother John Waldron, S. M., of Clayton, Mo., upheld Dr. Howard's view that elementary work should be completed in six grades, maintaining that—

pedagogical, psychological, and physiological motives urge us to introduce a change in the aim, nature, and methods of instruction when the boy enters the adolescent stage of his life. Administrational demands alone may urge a delay, but even from the administrator's point of view the wisdom of differentiation at this age is becoming more generally recognized.

I believe the majority of college men will agree with me that it is better for the boy to pass directly into the

<sup>11</sup>Rep. of Proc. and Addresses of the Tenth Annual Meeting of Cath. Ed. Assoc., New Orleans, June 30-July 3, 1913, p. 139.

preparatory class of the secondary department after a thorough six-year course of elementary training in correct habits of study and discipline than have him linger along during two additional years to do what will bring him no gain for college purposes.

It was stated in the discussion that the arguments advanced for the change in curriculum did not imply that the present program of eight grades should be done in six years, "nor that the present parochial system of eight grades should be cut down to six." It was contended rather that—

the first six years of school should be devoted to elementary work, with insistence on thoroughness and intensity, and then instruction should become secondary in character; whether the boy passes over to high school or college control, or, as will happen with the vast majority, he remains for at least two years longer in the parochial system.

In the college department of the association the discussion reached the point where the following resolution was passed, not as a general resolution of the association, but as a departmental one.

As there seems to be a general agreement among educators that pupils entering the secondary schools from the eighth grade are too far advanced in age and that secondary education should begin at or about the age of 12, we favor an arrangement whereby pupils may be able to begin their high-school course after the completion of 6 years of elementary work."

The party in opposition to the proposed change numbers a large and influential body of teachers, pastors, and many superintendents of diocesan-school systems—those who are immediately in control of elementary education and actively concerned with its peculiar problems. They are not convinced that the prevailing arrangement is perfect or entirely satisfactory, but neither are they

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"Ibid.

favorably impressed by the remedies suggested for improvement. Whereas those interested in college and secondary education have deplored the length of the elementary course in years, this party has found one of its chief difficulties in the fact that great numbers of children depart from their influence and care too early, i. e., to enter the public high school or to work, and this at a time in their lives when for many reasons the influence of the Catholic school is considered necessary. The shortening of the course in years would not help the situation, but rather, so it is thought, aggravate it. Whatever may favorably be said of the early beginning of secondary work in the parochial school, the fact is alleged that the pupil would then be ready for the preparatory college or for secondary work under other auspices, as well as under the auspices of the parochial school. Furthermore, it is shown that the elementary school is to-day maintained with hardship and many sacrifices by great numbers of parishes. For them the organization of the high-school department in equipment and teachers would be an impossibility if the school were to give courses equal or superior to those offered by the public high schools to which the children have ready access.

On this matter, Rev. John A. Dillon, superintendent of schools, diocese of Newark, N. J., writes in his report for 1912-13:

The committee of the Catholic Educational Association (committee on the reform of the curriculum) seemed to feel that a change at this time would be inexpedient, because, unfortunately, we are almost entirely dependent on the State school system; and if we alone abridged the curriculum in our elementary schools our graduates might be refused the privileges which are granted to the graduates of the public elementary schools, thus not only handicapping our children but also probably bringing about a depreciation of the splendid work done in our schools. It is to be regretted that this dependence is mainly due to the fact that we have so few free Catholic



high schools as a part of our diocesan-school system. Their absence makes us dependent, much as we dislike it, even where the opinion seems to be general that time could be saved or at least put to better use."

#### PAROCHIAL HIGH SCHOOLS

The Catholic high-school movement grows stronger each successive year; and in that phase which concerns us here, the parochial high school, there is noticeable at present an interesting development. When the committee on high schools of the Catholic Educational Association reported in 1911, it was estimated that there were between four and five hundred parochial schools doing high-school work." No general statistics of a trustworthy nature have been compiled since that time, but there are many evidences of the spread of the movement. The committee reported on 295 and found that each of 252 was directly connected with a single parish school, while only 15 of them were directly connected with several parish schools. The report stated:

Nearly all of the schools are the offshoots of single parish schools. Even in towns and cities which boast of a number of large and well-equipped parish schools, with thousands of pupils, no attempt is made, as a rule, to build up a central high school with which all the existing parish schools would be made to fit in."

In the most conspicuous examples of high-school foundations which have taken place since that report was rendered, the central high school, rather than the single parish high school, was adopted and apparently with good results. In 1911 three high-school centers were opened in the city of St. Louis and in the report of the superintendent for that year it is stated:

"Third Report of the Superintendent of Parish Schools, Diocese of Newark, 30.

"Cf. Rep. of Proc. and Addresses of Eighth Annual Meeting of the Cath. Ed. Assoc.: Chicago, 1911, p. 45.

"Cf. Rep. of Proc. and Addresses of Eighth Annual Meeting of the Cath. Ed. Assoc.: Chicago, 1911, p. 52.

On the whole we have reason to feel highly pleased with our success in the past year. \* \* \* Our financial support was more than could be expected from the outset. \* \* \* We had expected to remain at least two years in our present quarters. Owing, however, to our extraordinary membership, we shall be constrained to seek more commodious schools for the continuance of our work so auspiciously inaugurated.<sup>17</sup>

In the city of Philadelphia the new Catholic Girls' High School, which was opened September, 1912, to be the crowning element in the parish school system for the education of girls, and to emulate in efficiency the Catholic Boys' High School, successfully operated since 1890, has after one year fully realized the hopes of its founders. Monsignor P. R. McDevitt, superintendent of schools for Philadelphia, says of it in his latest report. (1913):

The most notable event in our scholastic year was the opening of the Catholic Girls' High School on the 18th of September, 1912. This new high school is the logical development of the high school centers for girls, which were organized in September, 1900, to provide a two-year course for the graduates of the parish schools. The high school will continue in broader lines the work of the high school centers, and will for the present provide two courses, viz.: General course, four years and commercial course, two years—courses determined upon in order to meet what are considered the special needs of the great body of our Catholic girls. \* \* \* The graduates of the eighth grade of the parish schools who entered the high school in September, 1912, numbered 326, all of whom followed the uniform schedule prescribed for the first year.<sup>18</sup>

This Catholic high school is not owned by a single parish, nor by several parishes. It is a diocesan institution, under the immediate direction of the archbishop.

<sup>17</sup>Year Book of the Superintendent of Catholic schools, Archdiocese of St. Louis, 1912, p. 42.

<sup>18</sup>Nineteenth An. Rep. of Supt. of Parish Schools of Archdiocese of Philadelphia, for the year ending June 30, 1913, p. 8.

It marks a new departure in Catholic education, for the high school is usually owned by the parish or teaching community in charge of it. A detail of administration of special interest concerns the teaching staff, which is formed from the members of four different religious communities of nuns. Each separate community is given charge of a department, and the roster of studies is so arranged that one community does not encroach upon another community's province. At present the faculty consists of 16 nuns, 1 lay teacher, and the superintendent of parish schools, who is acting as principal. The latter writes of the arrangement:

Although one year, perhaps, is too short a time to form a final judgment of the value of this experiment in the administration of the Catholic high school, its present success warrants the hope and the belief that a plan which has so many points in its favor will ultimately prove its feasibility and efficiency.<sup>19</sup>

#### STANDARDIZATION OF HIGH SCHOOLS

The report of the committee on high schools of the Catholic Educational Association, referred to above showed that only 19 of the parochial high schools were affiliated with Catholic colleges, while 56 were affiliated or in some way connected with non-Catholic colleges, normal schools, and State universities. The committee pleaded for a more general recognition of them on the part of Catholic colleges in order to promote a closer organization of the educational system.

Here, surely, is a situation that is full of significance [the committee reported]. For it means that our secondary schools, which ought to form a natural and easy passageway from the parish schools to the Catholic colleges, are, in steadily increasing numbers, being drawn into such academic relationships as will make it a most easy, if not an inevitable thing, for the Catholic boy, on

<sup>19</sup>Nineteenth An. Rep. of Supt. of Parish Schools of Archdiocese of Philadelphia, for the year ending June 30, 1913, p. 9.

finishing his course in our schools, to pass up to a non-Catholic college.<sup>20</sup>

A significant movement looking to a better articulation of all the elements in the Catholic educational system, and especially tending toward the standardization of secondary schools, was inaugurated by the Catholic University of America on April 17, 1912, when the trustees agreed to affiliate with the university all secondary schools which could comply with its conditions. The trustees thus announced their action:

Pope Leo XIII, the founder of the Catholic University, says in his apostolic letter, "*Magna Nobis Gaudia*," of March 7, 1887: "We exhort you all that you shall take care to affiliate with your university your seminaries, colleges, and other Catholic institutions according to the plan suggested in the constitutions, in such a manner as not to destroy their autonomy." The Pope in these words seems to have realized what has since become an urgent need in our educational system and to have anticipated a movement that is now quite general among our teaching communities. The establishment of the schools of philosophy, letters, and science, offering courses of special interest and utility to lay students, naturally suggested some sort of articulation between the university and the colleges. On the other hand, the Sisters who attended the first session of the university summer school in 1911 have frequently expressed their desire for affiliation with the university, in preference to any arrangement that might be offered by other universities, and some of our institutions have already applied for affiliation.

Any Catholic high school may be affiliated on the following conditions:

(1) The high school must give a course extending over four years and including a total of 15 units, of which at least 3 must be devoted to English and 3 to some other subject. (Meaning of a unit: A subject, e. g., English, pursued four or five hours a week for a school year of from 36 to 40 weeks.)

<sup>20</sup>Ut supra, 54.

(2) The subjects required, with their respective values, are: Religion, 2 units; English, 3 units; some other language, 2 units; mathematics, 2 units; social science (including history), 1 unit; natural science, 1 unit. Four units to be elective. They must be selected in such a way, however, as to give another course of 3 units, i. e., one or more units must be advanced work in one of the subjects, other than English, enumerated above. Where Latin is to be pursued in college, at least 2 units of Latin must be taken in the high school.<sup>21</sup>

In case of affiliation the university agrees to furnish the institution with an assignment of the matter for each subject offered in the curriculum, and to send at the end of the year a set of examination questions sealed, which are to be opened in the class when assembled for examination. The papers are then to be sealed in the presence of the class and forwarded to the university, where they will be examined and marked according to a certain scale. All students who successfully pass the examinations held during the four years in the high school shall be admitted without further examination in these subjects to any college affiliated by the university.

The invitation of the university was eagerly accepted by many Catholic secondary schools. Some were ready to comply with its requirements immediately, and others signified their intention of rearranging their curriculum and seeking affiliation as soon as possible. During the year 1912-13, 47 high schools and academies were duly affiliated, accepting the common standard offered by the university, and the prospects are that many more will be placed on the list of affiliated schools during the year 1913-14. This movement undertaken by the university is the first organized effort made by any Catholic institution for the standardization of the secondary schools of the system, and its influence on the future parochial high

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<sup>21</sup>Cf. "For the affiliation of colleges and high schools to the university," Catholic Educational Review, May, 1912 (Vol. III, 445).

schools is bound to be great. Something of its extent and representative nature will appear from the following list of high schools already affiliated, grouped under their respective States:

*California*.—College of Notre Dame (high school department), San Francisco; College of Notre Dame (high school department), San Jose; Notre Dame High School, San Jose.

*Colorado*.—St. Mary's Academy, Denver; Loretto Heights Academy, Loretto.

*Connecticut*.—Notre Dame Academy, Waterbury.

*Georgia*.—Mount St. Joseph's Academy, Augusta.

*Indiana*.—St. Mary-of-the-Woods, Terre Haute.

*Kentucky*.—Academy Notre Dame of Providence, Newport.

*Massachusetts*.—Academy of Notre Dame, Lowell; Academy of Notre Dame, Roxbury; Boston Academy of Notre Dame, Boston.

*Michigan*.—St. Ambrose High School, Ironwood; St. Mary's College and Academy, Monroe.

*Minnesota*.—Villa Sancta Scholastica, Duluth.

*Missouri*.—Loretto Academy, Kansas City; St. Joseph's Academy, St. Louis.

*New York*.—Mary Immaculate Academy, Buffalo; St. Joseph's Academy, Lockport.

*Ohio*.—Mount St. Vincent Academy, Notre Dame Academy (Grandin Road), Notre Dame Academy (Court Street), Notre Dame Academy (East Sixth Avenue), Cincinnati; Ursuline Academy, Cleveland; St. Joseph's Academy, Columbus; Notre Dame Academy, Dayton; Notre Dame Academy, Hamilton; Mount St. Joseph-on-the-Ohio, Mount St. Joseph; Ursuline Academy, Nottingham; Mount Notre Dame High School, Reading.

*Oregon*.—St. Mary's Academy, Portland.

*Pennsylvania*.—Academy of Notre Dame, Philadelphia; St. Joseph's Academy, Greensburg; Holy Rosary High School, Pittsburgh; Mount St. Mary's Academy, Scranton.

*Texas*.—St. Edward's Academy, Our Lady of Good Counsel Academy, Dallas; St. Xavier's Academy, Denison; St. Ignatius Academy, Our Lady of Victory Acad-



emy, Fort Worth; Our Lady of the Lake, College and Academy of the Incarnate Word, San Antonio; St. Joseph's Academy, Sherman; Sacred Heart Academy, Waco; Mary Immaculate Academy, Wichita Falls.

*Wisconsin.*—Holy Angels Academy, Milwaukee; St. Clara Academy, Sinsinawa.

#### IMPROVEMENT OF TEACHERS

Agencies for the improvement of teachers both during the period of preparation and while in service are increasing in number and efficiency. In recent years the novitiates of religious communities, which are the normal schools of teaching brotherhoods and sisterhoods, have been better able to follow the injunctions of the Third Plenary Council of Baltimore regarding the pedagogical training of the future teachers, and instances are becoming yearly less common of the young novices being sent out to the schools before the completion of their religious and pedagogical training.

The mother houses are also active in conducting summer schools for teachers in the field. The services of university and college professors, and of special instructors in addition to some of their own experienced teachers, are annually enlisted for courses of five and six weeks' duration. Some communities have for years followed the custom of recalling to the mother house each summer all of their teachers to participate in the summer school; others recall teachers of certain departments or grades alternately, so that all teachers have the advantage of this summer course every second or third year. In the summer schools the courses usually followed embrace educational psychology, methods of teaching and management, and, where the communities are engaged in secondary work, some of the academic as well as the professional subjects. In certain recent summer schools a number of courses have been given in the methods of teaching religion.

*Teachers' institutes* are also held for the especial ben-

efit of teachers in the service. These usually last four or five days and, while single and combined communities have often conducted them, the usual plan at present is to hold them under diocesan auspices. During the year 1913 such institutes were reported in the dioceses of Boston, Mass.; Hartford, Conn. (where a summer school was also held); Portland, Oreg., and Los Angeles, Cal.

Summer schools under university and collegiate auspices, offering educational courses, were successfully conducted in 1913 at Marquette University, Milwaukee, Wis.; De Paul University, Chicago, Ill.; Duquesne University, Pittsburgh, Pa.; Creighton University, Omaha, Nebr.; and at the Catholic University of America, Washington, D. C. The last-named, being the summer session of Sisters college, had the largest and most representative attendance; 383 students were enrolled, all of whom except 22 were teaching nuns who belonged to 75 distinct branches of religious communities. They came from 29 States of this country and from Canada, and represented 48 American dioceses.

The Sisters college of the Catholic University, which was founded in 1911 for the higher education of Catholic women teachers, is regarded as the most potent agency of its kind ever established by the Catholic Church in this country. In its regular and summer sessions it has thus far (1913) enrolled 1,111 students. Besides the preparation of teachers for the colleges and secondary schools, a special phase of its work is the training of teachers for the community normal schools, or novitiates, who will later be intrusted with the professional formation of the general body of teachers for the parochial schools.

Table 2 gives the general statistics for parochial schools in all of the dioceses of the United States for the school years 1911-1912 and 1912-1913. The Catholic population for each diocese is also given. The figures

are taken from the Official Catholic Directory and from the reports of diocesan superintendents of schools. Since 1911 the Official Catholic Directory, issued usually in February or March, has gathered the school statistics in October; the figures consequently in the 1913 directory represent the enrollment for the school year 1912-1913.

TABLE 2.—General statistics of parochial schools in 1912 and 1913.

[Archdioceses indicated by asterisk (\*).]

Ecclesiastical province.	Dioceses included in province.	1912			1913		
		Catholic population.	Pupils.	Schools.	Catholic population.	Pupils.	Schools.
Baltimore.....	*Baltimore....	260,000	25,580	84	260,000	24,000	84
(Includes Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, eastern Florida.)	Charleston (S. C.).....	9,650	743	9	9,650	890	9
	Richmond....	41,000	5,400	24	41,000	4,440	21
	St. Augustine..	37,525	1,856	18	37,525	1,856	18
	Savannah....	17,240	3,242	16	17,840	3,342	17
	Wheeling.....	48,500	1,975	14	52,000	3,070	18
	Wilmington (Del.)	35,000	3,839	13	35,000	3,921	13
	North Carolina	6,506	1,081	12	6,702	1,379	15
Boston.....	*Boston.....	900,000	57,281	117	900,000	59,293	119
(Includes Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut.)	Burlington....	77,389	5,688	20	79,230	6,224	20
	Pall River.....	158,090	12,431	29	160,000	12,116	29
	Hartford.....	412,973	34,375	81	423,000	34,514	81
	Manchester....	126,034	13,100	40	126,034	16,605	41
	Portland.....	123,547	11,500	31	123,600	11,454	33
	Providence....	255,000	17,550	32	260,000	18,363	36
	Springfield... Alton.....	323,122 80,000	27,451 9,198	64 66	323,435 80,000	27,451 9,317	65 66
Chicago.....	Belleville.....	71,400	9,698	76	71,500	10,000	77
(Includes Illinois.)	*Chicago.....	1,150,000	102,700	218	1,150,000	105,898	227
	Peoria.....	96,000	11,976	69	104,487	11,152	70
	Rockford.....	50,000	4,300	26	50,000	4,219	26
Cincinnati.....	*Cincinnati....	200,000	28,351	118	200,000	28,596	120
(Includes Ohio, Indiana, Kentucky, Tennessee, lower Michigan.)	Cleveland.....	331,000	41,215	136	350,000	42,876	138
	Columbus.....	89,271	11,356	55	93,065	12,229	57
	Covington.....	60,000	7,390	38	60,300	7,084	38
	Detroit.....	317,820	31,258	86	342,005	32,779	87
	Port Wayne....	105,523	15,884	86	108,719	16,680	87
	Grand Rapids..	140,000	17,108	82	128,000	16,514	75
	Indianapolis... Louisville....	122,172 98,945	16,981 11,705	120 63	124,045 102,928	17,732 13,191	121 71
	Nashville.....	18,500	3,352	24	18,500	3,605	23
	Toledo.....	125,000	12,470	61	100,000	14,096	68
Dubuque.....	Cheyenne.....	12,000	150	1	12,500	108	1
(Includes Iowa, Nebraska, Wyoming.)	Davenport....	50,125	5,975	44	51,175	6,015	44
	Des Moines....	25,000	1,579	16	25,000	2,437	17
	*Dubuque.....	130,500	25,000	85	132,560	25,890	86
	Kearney.....				15,195	305	3
	Lincoln.....	38,120	2,405	24	27,500	2,000	24
	Omaha.....	92,635	9,921	81	75,575	9,364	78
	Sioux City....	56,000	7,576	53	58,000	7,702	54
Milwaukee.....	Green Bay....	139,660	17,972	106	140,433	18,482	105
(Includes Wisconsin, northern Michigan.)	La Crosse....	116,000	10,238	77	117,000	10,308	75
	Marquette....	96,500	7,337	25	98,500	7,381	25
	*Milwaukee....	250,000	34,209	145	250,000	34,786	152
	Superior.....	51,043	4,797	22	51,043	4,870	23

TABLE 2.—General statistics of parochial schools in 1912 and 1913—Concluded.

Ecclesiastical province.	Dioceses included in province.	1912			1913		
		Catholic population.	Pupils.	Schools.	Catholic population.	Pupils.	Schools.
New Orleans.....	Alexandria.....	33,000	1,123	17	34,000	1,623	16
(Includes Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, western Florida.)	Corpus Christi.....				82,400	1,150	9
	Dallas.....	62,000	4,976	31	64,000	5,902	37
	Galveston.....	62,000	3,924	37	65,000	4,407	39
	Little Rock.....	23,000	3,564	44	23,000	3,385	43
	Mobile.....	40,000	4,638	32	41,079	4,881	31
	Natchez.....	27,700	2,764	19	28,578	2,764	19
	*New Orleans.....	550,000	15,891	126	550,000	16,835	126
	Oklahoma.....	36,937	4,488	40	35,432	6,078	41
	San Antonio.....	95,000	5,914	46	95,000	6,598	50
New York.....	Albany.....	201,246	19,011	50	201,246	18,302	48
(Includes New York State, New Jersey.)	Brooklyn.....	700,000	67,250	80	700,000	57,250	80
	Buffalo.....	267,000	32,781	117	273,000	33,240	123
	Newark.....	367,000	53,152	116	370,000	53,352	120
	*New York.....	1,219,920	79,049	322	1,219,920	82,346	332
	Ogdensburg.....	94,000	4,082	15	95,000	3,795	15
	Rochester.....	144,447	20,321	57	150,000	19,565	58
	Syracuse.....	151,463	8,955	21	151,463	9,377	22
Oregon.....	Trenton.....	135,000	13,903	44	136,000	14,119	46
(Includes Oregon, Washington, Idaho, Montana, Alaska.)	Baker City.....	6,500	790	6	6,400	850	6
	Boise.....	16,000	785	10	16,000	1,326	10
	Great Falls.....	24,000	490	3	25,000	885	7
	Helena.....	61,000	5,500	21	62,000	5,711	21
	*Oregon City.....	55,000	5,000	36	60,000	5,200	40
	Seattle.....	90,000	5,091	32	90,000	5,852	34
	Alaska.....	14,500	242	5	11,500	301	7
Philadelphia.....	Altoona.....	84,760	8,150	32	92,810	8,827	34
(Includes Pennsylvania.)	Erie.....	121,500	10,413	45	125,000	11,257	45
	Harrisburg.....	56,665	9,000	40	55,543	9,000	40
	*Philadelphia.....	604,000	65,312	135	605,000	65,312	140
	Pittsburgh.....	475,000	45,593	145	480,000	46,261	150
	Scranton.....	275,000	17,642	71	275,000	17,750	73
St. Louis.....	Concordia.....	29,000	3,847	34	29,000	3,911	35
(Includes Missouri, Kansas.)	Kansas City.....	55,000	5,543	42	60,000	6,479	48
	Leavenworth.....	60,000	6,000	40	70,000	6,150	53
	St. Joseph.....	35,000	3,054	24	35,000	3,019	24
	*St. Louis.....	365,000	31,182	170	375,000	30,065	164
	Wichita.....	32,000	2,393	35	32,000	2,819	34
St. Paul.....	Bismarck.....	28,300	1,450	9	30,000	1,462	9
(Includes Minnesota, South Dakota, North Dakota.)	Crookston.....	20,705	560	7	21,147	995	7
	Duluth.....	37,375	1,340	7	38,650	1,700	9
	Fargo.....	65,571	650	14	69,871	1,624	15
	Lead.....	18,000	1,030	5	18,000	841	6
	St. Cloud.....	64,200	5,235	33	65,000	4,000	23
	*St. Paul.....	265,000	21,980	93	265,000	22,100	93
	Sioux Falls.....	55,000	2,590	23	55,000	3,565	27
	Winona.....	60,000	5,469	30	65,000	7,000	30
San Francisco.....	Monterey and Los Angeles.....	100,000	5,709	31	103,000	8,467	31
(Includes California, Nevada, Utah.)	Sacramento.....	48,500	1,634	9	48,500	1,058	9
	Salt Lake.....	11,500	237	4	12,000	273	4
	*San Francisco.....	251,000	17,000	42	252,000	15,491	46
Santa Fe.....	Denver.....	105,000	6,417	27	105,000	6,679	27
(Includes Colorado, Arizona, New Mexico.)	*Santa Fe.....	140,573	2,431	19	140,573	3,019	19
	Tucson.....	48,500	1,841	10	52,000	2,000	10
Total.....		15,015,569	1,333,786	5,119	15,154,158	1,360,761	5,256

PATRICK J. McCORMICK.

## DUBUQUE EXTENSION OF THE SISTERS COLLEGE

Perhaps we are yet too close to the Summer School Extension of the Sisters College to judge its full meaning and importance; but as we look back over those six weeks of earnest, prayerful study on the part of the Sisters and of efficient instruction on the part of the professors, there seems to be no doubt that the Dubuque Extension will mean more for Christian education in the United States than any event since that day on which, with hope that was not unmingled with misgivings, the Sisters College was formally opened in Washington. That was three years ago; and since then a wonderful work has been accomplished. From the strong heart-center of the Catholic University new life has flowed into every Catholic school in the country. Assured of its powerful assistance and support, the Sisterhoods of America have taken up their work with a new sense of encouragement and confidence.

To His Grace, the Most Reverend James J. Keane it is due that Dubuque was chosen for the initial extension of the University Courses. And events have proved the wisdom of the choice. No more beautiful place could have been selected than the seven-hilled city with its picturesque bluffs that bank the broadly flowing, island-dotted Mississippi. Archbishop Keane placed at the disposal of the Sisters the lecture halls and laboratories of Dubuque College, and for residence the newly erected Loras Hall furnished with every modern convenience. Members of teaching Sisterhoods came from far and near to avail themselves of the Courses of Study offered by the University; and on Sunday morning, July 12, the work of the Summer School was formally opened by a Solemn High Mass in St. Joseph's Chapel, celebrated by Right Reverend Monsignor George W. Heer. Mass was

sung by members of the vested choir, with Father Alphonsus Dress at the organ. In the sanctuary were the Most Rev. James J. Keane, Very Rev. T. E. Shields, Dean of the Sisters' College, and Very Rev. D. M. Gorman, president of Dubuque College. The sermon was preached by Archbishop Keane, who welcomed the Sisters in his own name, in that of the Catholic University, and of Dubuque College. "We resign," he said, "the keys of the College into your keeping, and hope that in entering into the spirit of the work the largest measure of success may be yours. I want you to feel perfectly at home, conscious that everything at our disposal is at your service. We gather at God's altar this morning to ask the divine assistance, and to implore God's blessing on all engaged in this great work."

His Grace dwelt upon the conflict that is being waged between religion and those who have broken with the supernatural, and pointed out the necessity of preparing for the supreme issues that must be decided in the near future.

"This, venerable Sisters, is the work that is largely yours. \* \* \* This is a truly Catholic gathering with representatives from all divisions of the mighty teaching forces scattered over a great expanse of country. You have come with confidence, and the cause will profit by your coming. You are placing yourselves under the direction of the best educators of the Catholic University of America. This University is the child of the Holy See, which ever retains its paternal interest in its welfare. This interest is manifested in a very personal manner, for Rome supervises the courses of study and the rules of conduct of the school. That is why you will find here the divine and authoritative teaching of the Church, the best that the Church can provide. That you appreciate the University is evidenced by your presence in such large numbers. What a blessing to find in this country an institution with such training forces where is



prepared that great army of teachers with whom rests the future of religion! You, as representatives of the teaching Sisterhoods, are ministers of that great mission. The victory depends on you, and you are sent to provide this generation with the right education. You are to bring to the minds of the little children the true relations of things that they may place a right value on life. You are to sow the seeds of character and guard its development. Your disinterestedness secures to Catholic forces their strength. \* \* \* May God bless this great work and all who are interested in it, and may the weeks you spend here be of great profit to you and to the cause that is dear to the heart of Christ. I must express my gratitude to the Catholic University for accepting my invitation to come here and for the exceptional advantages they offer in the work of higher education."

Lectures began at 8 o'clock, Monday morning, July 13. Fifty-two courses were offered, including professional and academic subjects. One of the most interesting courses was "Psychology of Education," by Dr. Shields; and, realizing its supreme importance and necessity, nearly all the teachers elected that. There was some difficulty in choosing from the others. It was hard to pass by the lecture halls where Dr. Turner was giving an exposition of Pragmatism or some other form of modern philosophy, dealing fairly and broadly with every thinker, but leaving no doubt as to wrong principles; where Dr. Kerby's class was intent upon an interesting sociological problem; or where Father Carey was weaving into his translation of some ancient classic all the beauty of the Ildathach;—it was hard to pass by all these and go down to Sixth Grade English. But the immediate needs of the home school had to be considered, and they must come first of all. Yet when once the class had begun, and the psychology of method revealed itself, in the delight of the vital beauty discoverable in the mind

of a little child, in these more truly pragmatic values, one forgot all about the Many-colored Land, and the "new name for old ways of thinking." Then too, one came to a fuller realization of the fact that, to quote Dr. Pace, the normal relation between the University and our Catholic schools is an affiliation which makes the child in the grades no less than the graduate student a product of the University in what is most essential for mental, moral and religious formation.

Among the most largely attended courses were those on religion, the first being one in Apologetics, made most interesting and helpful by Dr. Humphrey Moynihan, Rector of St. Thomas' College, St. Paul. Dr. Moynihan supplemented his lectures by religious instructions profitable for self-discipline and sanctification, and explained also how these same truths might be presented to the pupils to be worked out in their own lives. The second course, "Methods of Teaching Religion," was given by Dr. Pace, who dwelt upon the psychological principles in Christ's manner of teaching, and showed how these principles are applied in the liturgy of the Church. Dr. Pace insisted especially on the necessity of presenting the truths of religion to little children in such a way that the truth be adapted to the child's mind; he explained methods of securing and holding the interest of the pupils and of leading them to discover in the commonplace things of life a meaning deep and spiritual. In listening to the lectures of these courses one becomes impressed with the importance of making religion the central force in education, and with the fact that the greatest thinkers in the Church are giving their best efforts and all the wealth of their wide genius to methods of teaching religion, conscious that, as Cardinal Newman remarks, religious doctrine is knowledge in as full a sense as Newton's doctrine is knowledge, that divine truth is not only a portion but a condition of general knowledge, and that it not only gives guidance in moral conduct, but

affords the highest possible gratification for men's intellectual needs.

Besides the regular work of the courses of study a lecture was given at the General Assembly each day, either by Archbishop Keane or one of the University professors. Dr. Shields dealt with General Methods and Educational Policies. Dr. Pace lectured on the influence of the Church in science and art. A special lecture on the "Economic Aspects of the War" was given by Dr. Ryan, Instructor in Economics, and one by Right Rev. J. H. Tihen, of Lincoln, Nebraska. Each evening the work of the day closed with Benediction of the Blessed Sacrament.

It would be contrary to sound psychological principles to exclude all recreation from the Summer School, so Saturday was a day of rest and entertainment. Through the generosity of the citizens of Dubuque the Sisters enjoyed an automobile excursion through the city and its beautiful parks.

Another form of entertainment much appreciated was given by the courtesy of Father Dress at whose invitation eminent musicians appeared in recital in the College Theater. Among them was the well-known artist and composer, Giuseppe Fabbrini. On Saturday, too, came an opportunity to visit the different convents which from their seven hills looked down upon the city. A very pleasant afternoon was afforded by the river trip on the steamer "G. W. Hill," the Sisters being the guests of the local courts of the Catholic Order of Foresters and Captain Wisherd. A perfect day added to the enjoyment of the scenery on either side of the broad river down which Father Marquette sailed in his canoe, bringing the message of faith to the Indian tribes dwelling among these glens and bluffs and wooded highlands. As the boat went up the river many places of historic interest were seen. On a lonely bluff is a monument to Julien Dubuque, the first white settler, after whom the city

is named. Viewing the scenery from the deck of a palatial steamer, one might remember that here before the days of railroads, a little river packet brought Bishop Loras to the See city of his vast diocese which extended to the British possessions on the North, from the Mississippi to the Missouri, and included the Territory of Wisconsin and the northern part of Illinois. Once as he was returning from New York, the Bishop, with that grand and kindly simplicity which characterized all his actions, planned a surprise for his people. Having purchased in the east a bell for his cathedral, he had it mounted on a temporary stand on the deck in such a position that it could be rung as the boat approached the city. It was the feast of the Sacred Heart. And from near "Angelus Island" the music of the angelus bell floated for the first time over the waters. Today in the convents of Dubuque a thousand religious answer in prayer to the sound of the Angelus, and perhaps there comes a memory of that June day long ago when, with Bishop Loras, came five Sisters to brave the dangers and hardships of a new and undeveloped country, the pioneer religious of the waiting West.

At a closing banquet given by the President and Faculty of Dubuque College to the students and instructors, each guest received beautiful souvenirs of Dubuque and of the Summer School. In the absence of His Grace, the Most Reverend Archbishop Keane, Dr. Gorman congratulated the students and professors on the success of the work, and assured them of a welcome to Dubuque next summer. Dr. Shields, whose untiring efforts for the unification and standardization of Catholic schools are bringing such happy results, responded in an address which summed up all that the Sisters would have wished to express, and prophesied a greatly increased attendance at next year's Summer School.

When examinations were over, preparations for departure began. Railroad schedules were being studied

for points in Texas, Canada, West Virginia, Missouri and the Dakotas. Expressions of gratitude to the University professors were heard on all sides, for everyone felt that splendid work had been accomplished. "There will be a thousand students next year," was echoed from group to group. All expressed their genuine appreciation of the thoughtfulness shown in so many ways by the President and Faculty of Dubuque College, and of the spirit that prevailed, one which perhaps is most appropriately named "the home-spirit,"—a spirit of kindness and charity inspired by Him around Whom, it was evident, all the aims and activities of the College center, the Living Presence in the Blessed Sacrament.

In weighing results it may be said without exaggeration that the work of the Summer School is destined to contribute much to the training of Catholic teachers. In the words of Bishop Shahan, the Right Reverend Rector of the Catholic University, we may say: "Though the Summer School, limited to a few weeks, cannot pretend to cover the entire ground of any subject, it accomplishes a great deal by opening up a perspective in which the relations of science to science and of theory to practice are fairly presented. The articulation of our Catholic school system will require but little in the way of formal agreement once the teachers from various institutions become accustomed to working together with a common purpose and a mutual understanding. From this point of view, it may be said that the Summer School is a concrete instance of coördination so far as regards the institutions that are conducted by our Sisterhoods."

The last assembly of the students gave an impression of dignity and solemnity; but over all there was that sense of youth and buoyancy and enthusiasm characteristic of the ever-living Church. As one looked upon that Assembly, surely there was ample subject for reflection: Here are forces that the world must reckon with. Inspired by purposes sublimely great, they must conquer,

these trained teachers sustained spiritually by the graces of their vows and of daily Communion, guided intellectually by a University than which the world has no higher—religious women, humble, yet prepared to grapple with great issues, hopeful, joyous, unafraid of sacrifice, whose mission like that of their Divine Master, is to mingle with the people and to minister to their needs, whose aim is to take the children of men and by unceasing devotion and patient effort in the work of Christian education to make them children of God and worthy citizens of the State.

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## SOME MOTIVES IN PAGAN EDUCATION COMPARED WITH THE CHRISTIAN IDEAL.\*

The primary aim of this investigation is to compare the motives used in stimulating attention in characteristic Pagan countries with the motives logically consistent with Christian ideals. Experience has abundantly shown that Pagan motives will often percolate through a professedly Christian stratum, vitiating results. The hope of contributing even in a very small measure to the intensifying of interest in the question of motivation has prompted us to take up this line of research. The striking contrast between Pagan and ideally Christian motives can, we think, best be drawn when the two are arranged in juxtaposition.

The offspring of primitive man, following the primary instinct of self-preservation and the instinct of imitation, would early acquire such knowledge as would fit him to maintain, independently, an existence on as high a social plane as his fellows. External incentives to exertion would scarcely be needed. With the offspring of man who has outgrown this primitive state and has come into a social inheritance, more or less considerable, the question of motivation is a more important one.

What means were employed by Pagan peoples to enable and in a sense compel their offspring to come into possession of their social inheritance, as compared with the methods employed by the Perfect Teacher will form the substance of these pages. The motives for study will, we think, in any case, be dominated by the ideal a nation has in its training. The instrument would to a great extent be modelled to suit the purpose for which it was intended, so the motive made use of would vary with the ideal.

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\*A dissertation submitted to the Catholic University of America in partial fulfilment of the requirements for the degree, Doctor of Philosophy, by Sister Katharine, O. S. B.

The countries selected as types of Pagan training are the Community-State, Sparta, with the production of the soldier-citizen as ideal and emulation as the dominant motive; Athens as a type of a "virtue" and beauty-loving City-state with emulation as a motive, but emulation to excel others not in physical strength and prowess, as in Sparta, but in mental astuteness and beauty of physical form through perfect and symmetrical development. Rome was selected as a type of country where the "practical" dominated as an ideal and the motive is rarely emulation but in large part constraint or punishment.

A chapter on the motives employed by the Jewish People is included in this work largely as a background to Christianity or perhaps, we might say, as a halting place midway between the highly imperfect and the highest perfection. The ideal here is obedience to the behests of Jehovah. The motives were, we think, a high appraising of the dignity and distinction of their nation, and reverence for the commands of Jehovah. Constraint, of course, also plays a considerable part.

Next, in the chapter treating of the Christian Ideal, we have tried to analyze the methods used by the Divine Teacher, knowing as He did from eternity, the laws of development He Himself had given to the mind and knowing also the strength and the weakness of the individual, the use to be made of the instincts, etc. Here the spiritual ideal, seemingly dominant in Jewish education and yet fettered by hyper-critical interpretation of the "Law," is dominant. "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"

In taking up the study of Greece as a whole, an attempt has been made to trace the roots of the Greeks love of contest and their reliance upon competition as a motive,

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<sup>1</sup> Matt., XVI, 26.

back through the grey dawn of Homeric Times to the tradition, at least, of a more remote origin. In developing the chapters on Greece and Rome the writer has felt free to wander through the fields of Epic Poetry, the Drama, Philosophy and History, wherever light was thrown upon either ideal or motive.

The primary sources for Jewish Education were, of course, almost entirely the Old Testament and the Talmud, though Philo and Josephus have both furnished fairly reliable contemporary evaluation.

The lines of development of Chapter VIII are not entirely original in this work. The chapter is in large part a working out of the Method of the Master along lines suggested in "The Psychology of Education"<sup>2</sup> and developed in the Catholic Educational Series of Readers.<sup>3</sup> Truth is eternal and since the principles therein laid down seemed to us basic and as such in conformity with the Teachings of Christ, it remained only to trace the sources of the development of these principles and to compare them with the principles dominating the other countries studied, in their educational work. The Christian Ideal in Education is discussed largely along the same lines in the Catholic Educational Review.<sup>4</sup> This is simply a masterly presentation of the ideal, while the former is a psychological analysis of method. All of these works have been drawn upon.

The inheritance of man, coming into possession of twenty-five or thirty centuries of accumulated culture, is overwhelmingly vast. How shall we keep our youth down to the task of acquiring this inheritance? The motives for effort in Pagan schools were, as it would seem, from an examination of facts, inadequate. Besides, we have an added duty, that of transmitting a spiritual inheritance. This spiritual inheritance is not an addi-

<sup>2</sup> Cf. Shields, *Psych. of Ed.*, Wash., 1905. Chap. 25.

<sup>3</sup> Cf. *Cath. Ed. Series*, Wash., 1909.

<sup>4</sup> Turner, *Cath. Ed. Rev.*, Vol. II, p. 865.

tion or an accretion merely but a leaven which, it would seem, should permeate and invigorate the vast bulk of material, literary, institutional, social and aesthetic, to be transmitted, rendering it the easier to transmit. This, it seemed to us, was the Method of the Master and therefore the Christian Ideal.

#### MOTIVES FURNISHED BY THE HOMERIC EPIC

In approaching the question of motivation in Greek education we are impressed at the outset by the dominant place held by a single motive, namely, emulation. So prevalent, indeed, was the spirit of emulation among the Greeks that the idea was carried over from the world of mortals into their conception of the world of the immortal gods. The first remote cause of the Trojan war was the anger of the goddess, Discord, upon being excluded from the marriage of Peleus and Thetis. Jealous of the guests, she threw among them a golden apple bearing the inscription, "For the most beautiful." She supposed, and rightly so, that the goddesses would vie with one another for this trophy of beauty and thus the harmony of the feast would be destroyed and revenge for the slight would be secured. Juno, Minerva, and Venus each claimed the apple as her right. Paris was called in to decide. He decided in favor of Venus, who had promised as a remuneration to give him the fairest of women for his wife. Venus, as we know, fulfills the promise by aiding Paris in carrying off Helen, the wife of Menelaus. This abduction is the direct cause of the war.

The events connected with the preparation for the war were characterized, it is true, by magnanimity in the almost unanimous response of the Greek chieftains when asked to unite with Menelaus in trying to recover Helen. Of course, this ready response was in part, at least, simply a fulfillment of their vow to defend Helen and avenge her cause whenever necessary. There were, besides, some isolated examples of personal self-sacrifice.

One of the most noteworthy of these was the willingness of Agamemnon to sacrifice his daughter, Iphigenia, one of the few characters in the Greek Classical Drama that is spotless when measured by the moral standards of any age.<sup>5</sup> Still, the progress of the war was marked by discord, contention, emulation, and deceit on the part of both gods and men. Indeed, the student of Homer knows that loyalty, as understood today, is almost unknown in the whole array of names. One of the most striking examples of disloyalty to a cause is that furnished by Achilles himself. He was angered at having to yield a captive maid, Briseis, to Agamemnon and would have killed him though he was commander-in-chief of the forces and as such the fate of the Greeks rested very largely upon him. Acting upon the crafty advice of Athene, always partial to Troy, he decided to sulk in his tent.<sup>6</sup> For twenty-nine days, during which matters had gone from bad to worse for his countrymen, he persisted in his inactivity. Matters, as we know, finally came to such a pass that the Greeks were routed and the Trojans had begun to set fire to the ships. Neither the slaying of his countrymen nor the dishonor to his country had power to outweigh a personal slight. When he does finally return to the field, it is from an egoistic motive, wrath for the death of his friend, Patroclus, and desire for revenge.<sup>7</sup> Again, Zeus rules in name over the lesser gods who obeyed or disobeyed as it suited their whims. Right had no part in the whole strife. Mahaffy delineates the situation in the following words: "We are actually presented with the picture of a city of gods more immoral, more faithless, and more depraved than the world of men."<sup>8</sup>

Yet we know that Homer was the Greek child's and the Greek youth's main text for centuries. Hesiod,

<sup>5</sup> Cf. Eurip. *Iphig. among the Tauri* and *Iphig. at Aulis*.

<sup>6</sup> *Il. Bk. I.*

<sup>7</sup> *Cf. Il. XVI.*

<sup>8</sup> *Soc. Life in Greece*. London, 1874, p. 36.

Theognis and Phokylides and some of the Lyric poets, it is true, soon found place on the curriculum, but Homer always held dominance. "They [these poems] were committed to memory by the Hellenic boys and studied by the Hellenic youths, who saw in Achilles a type of free and warlike Greece. . . ." Scenes of emulation and contention, craft and cunning were then the Greek youths' daily mental food.

Motivation, as we know, may be influenced either directly or indirectly. The ordinary sources of indirect influence are the ideals presented to the child through story, song, or dramatic presentation. The ideals furnished by the *Iliad* and the *Odyssey* found an early critic in Plato, who would have banished the reading of Homer from the schools in his ideal republic. "Nor yet is it proper to say in any case—what is indeed untrue—that gods wage war against gods, and intrigue and fight among themselves. We are not to teach this, if the future guards of the state are to deem it a most disgraceful thing to quarrel among themselves. . . . Stories like the chaining of Hera by her son Hephaestus, and the flinging of Hephaestus out of heaven for trying to take his mother's part when his father was beating her, and all other battles of the gods which are to be found in Homer, must be refused admittance into the state, whether they be allegorical or not. For a child cannot discriminate between what is allegory and what is not; and whatever at that time is adopted as matter of belief, has a tendency to become fixed and indelible; and therefore we deem it of the greatest importance that the fictions which children first hear should be adapted as far as possible to the promotion of virtue."<sup>9</sup> Yet Homer continued to be the "educator of Hellas" and the Greek gods and goddesses who were but glorified men and women, having human love and human hate but having

<sup>9</sup> Laurie, *Pre-Christ. Ed. Lond.*, 1904, p. 197ff. Cf. p. 14, ff below.

<sup>10</sup> Plato, *Rep.* II, 378.



superhuman power continued to pass before the minds of the children.

Even before the *Iliad* and the *Odyssey* reached the child through manuscript copy, the main narratives in Homer were known to him through hearing the separate episodes either recited or retold or both. Minstrelsy, as we know, held an important place in the formative years of the Greeks just as it did among the Celts, the Teutons, etc. But if we compare the content of, for instance, the Arthurian Cycle with the content of the Homeric Poems together with the dramas dealing with episodes connected with the main narrative, we find, in the first instance, men idealized so as to be almost godlike; in the second instance, we find gods characterized as beneath fairly good men in the moral order. Both the *Iliad* and the *Odyssey* give evidence of the custom of having minstrels sing in at least the great homes.<sup>11</sup> The *Iliad* refers to a minstrel only once<sup>12</sup> but in book nine, where Ulysses and the other Greek heroes go to the tent of Achilles to plead with him to return to the field, they find him "With a sweet-tuned harp, cheering his mind . . . and glorious deeds of mighty men he sung."<sup>13</sup> This would seem to show that outside the ranks of the minstrel, song accompanied by the harp was not unknown. The *Odyssey*, as we know, makes repeated mention not only of minstrels but of the subjects of their song. The themes mentioned are the episodes of a quarrel between Odysseus and Achilles, the story of the Wooden Horse, the return of the Achaeans from Troy.<sup>14</sup> In their social gatherings, then, it would seem that the custom was to pass the time listening to the narratives later embodied in the Homeric Epic.

During the latter part of the sixth century B. C. the "rhapsode" or the rhapsodist, a sort of professional

<sup>11</sup> Cf. Jebb, *Introd. Hom.* 6th Ed. Boston, 1902, p. 74.

<sup>12</sup> Cf. II, 597.

<sup>13</sup> II, IX, 257 ff.

<sup>14</sup> Cf. *Od.* 8, 65; 8, 500; 1,352; 8,578; 9, 7.

public reciter, sang side by side with the minstrel and during the following centuries gradually replaced him. In Xenophon, Antisthenes speaking to Niceratus reminds him that others as well as himself are quite familiar with Homer: "You have not forgotten, perhaps, that besides yourself there is not a rhapsodist who does not know these poems?"

"Forgotten! Is it likely," he replied, "considering I had to listen to them almost daily."<sup>15</sup> A second reference is made to the rhapsodists by Xenophon in the *Memorabilia*. Socrates is speaking to Euthydemus relative to selecting a profession. Socrates says, "Then do you wish to be an astronomer, or (as the youth signified dissent) possibly a rhapsodist," he asked, "for I am told you have the entire works of Homer in your possession?"

"May God forbid! not I!" ejaculated the youth, "Rhapsodists have a very exact acquaintance with epic poetry, I know, of course; but they are empty-pated creatures enough themselves."<sup>16</sup>

Despite this low estimate of the mentality of the rhapsodists, if we are to accept the testimony of Xenophon, their power to sway an audience was great. An idea of their influence can be gleaned from Plato's *Ion*. Socrates is speaking. "But tell me this, Ion; and do not have any reserve in answering what I ask you: When you recite the epic strains so well, and captivate the spectators—when you sing of Odysseus leaping upon the floor, suddenly appearing to the eyes of the suitors and pouring out the arrows before his feet—or Achilles rushing down upon Hector or the pathetic passage concerning Andromache, or Hecuba or Priam—are you master of yourself or are you out of yourself? Does your soul in her enthusiasm think that she is present at the scene, in Ithaca, or in Troy, or wherever else it may be . . . ?" Ion replies, "When I look up from the stage, I see them

<sup>15</sup> Cf. *Symp.*, III, 6.

<sup>16</sup> *Xen. Mem.* IV, II, 10. Cf. Plato, *Ion*.

weeping, and expressing fear and awe in sympathy with the poem, I am obliged to attend to such things. If I make them sit down weeping, I may laugh to think of the money I shall get: if I make them laugh, I shall have to cry for want of money."<sup>17</sup> The effect was heightened further by the fact that the rhapsodist spoke to large audiences, numbering at times we are told as many as twenty thousand.<sup>18</sup> Before the boy could read, then, he had very probably an acquaintance with the "Wrath of Achilles" and the other main narratives connected with the Trojan War either directly from the minstrel or the rhapsodist or indirectly from the recounting of these narratives in the home.

When the child could read, the Poems of Homer were given to him for they were thought to contain all that was necessary to make a well-balanced citizen.<sup>19</sup> When Niceratus is asked in Xenophon's Symposium, what knowledge he most prided himself in, he answered "My father, in his pains to make me a good man, compelled me to learn the whole of Homer's poems, and so it happens that even now I can recite the Iliad and the Odyssey by heart. . . ."<sup>20</sup> Protagoras, in Plato's Dialogue of this name, in outlining the education of the Athenian boy says: "And when a boy has learned his letters and is beginning to understand what is written as before he understood only what was spoken, they put into his hands the works of great poets, which he reads sitting on a bench at school; in these are contained many admonitions, and many tales and praises and encomia of ancient famous men, which he is required to learn by heart, in order that he may imitate or emulate them and desire to become like them."<sup>21</sup>

<sup>17</sup> Plato, *Ion*, 535.

<sup>18</sup> Cf. Jebb, *Introd. to Homer*, Glasg., 1898, p. 79.

<sup>19</sup> Cf. Strabo I, 3; Plato, *Prot.* 325 E.

<sup>20</sup> *Xen. Symp.*, III, 5.

<sup>21</sup> *Prot.* 326.

The literature, then, at the disposal of the child was, it would seem, largely the Homeric Epics in which the goddesses contended for a trophy of beauty, the gods and goddesses contended by fair and foul means for the welfare of their individual favorites, heroes contended for captive maidens.

It has been urged by Plutarch in defense of Homer that "the recital and portrayal of base actions profits and does not harm the hearer, if the representation also shows the disgrace and injury it brings upon the doers."<sup>22</sup> This statement, we think, would not find general acceptance even if these base actions were performed by ordinary men. If these were the acts of heroes and gods the evil effects would be more dreaded. There is not a single line, we think, in praise of morality in the *Iliad* or the *Odyssey*. The epithets applied to the heroes in these Epics all portray strength, dexterity, courage, etc. Such words give the only concept of virtue; truthfulness, chastity, mercy or honesty never enter into the portrayal of the ideal man in the Homeric poems. Ability to "win out" replaces completely moral worth.<sup>23</sup>

#### GREEK ATHLETICS IN HOMERIC AND EARLY HISTORIC TIMES

The Homeric poems bear repeated evidence of the Greek love of competition. There is mention of games celebrated on various occasions such as the entertainment of a guest, the death of a hero, etc. And it would seem that the perfection and skill portrayed in the descriptions of the athletic contests in the *Iliad* and the *Odyssey* could not belong to a people beginning an athletic life. "The descriptions of the games in the *Iliad* could only have been written by a poet living among an athletic people with a long tradition of athletics, and such are the Achaeans."<sup>24</sup>

<sup>22</sup> Plut. on Ed. Transl. Super. Syracuse, 1910, p. 100.

<sup>23</sup> Cf. *Ibid.*, p. 186.

<sup>24</sup> Gardiner, *Gk. Athl. Sports and Fest.* Lond., 1910, p. 11.

There is a marked diversity of contests. The wooers make pastime for themselves with casting quoits and spears.<sup>25</sup> Then we have descriptions of foot-races, wrestling, boxing, throwing weights,<sup>26</sup> besides chariot races.<sup>27</sup> Euryalius, the Phaeacian, offends Odysseus by taking him for one unskilled in contests, a merchant perhaps. Odysseus resents the implication in the following words: "O stranger, basely thou speakest; as the fool of men art thou."<sup>28</sup> Odysseus entered the contests and outstripped all. Besides, he further shames the boastful Phaeacian by telling of the prowess of his youth and of his having contended with the gods themselves. He, moreover, speaks of a more remote past when men were more valiant and when men and gods commonly contended.<sup>29</sup> This would point to the tradition at least of a well-developed athletic life even before the grey-dawn of the Homeric age.

A detailed description of one of these contests is given in the eighteenth book of the *Odyssey* but the "classic" description is that of the funeral games of Patroclus, occupying almost all the twenty-third *Iliad*. Funerals were marked by athletic contests lasting at times for several days. The most splendid and varied were those celebrated in honor of Patroclus. Here the prizes were rich and, contrary to the usual custom, every competitor was given a prize. The prizes offered in these Homeric contests varied; a woman skilled in needle work, a mare in foal, a tripod, an ox-hide, etc. Usually only the successful candidate was rewarded but at times, as we noted above, every contestant was given a prize. Despite the frequent recurrence of these contests, it would seem that they were rather a spontaneous outgrowth of the play instinct with no compulsion, no previous special training

<sup>25</sup> *Od.* IV, 626.

<sup>26</sup> *Od.* VIII, 160 ff.

<sup>27</sup> *Il.* II, 697; XXIII, 630; etc.

<sup>28</sup> Cf. *Od.* VIII, 166.

<sup>29</sup> VIII, 220 ff.

and on the whole, we think, no excess. Besides, the games were by no means general. When sports were held on an elaborate scale only the heroes contended.

#### ATHLETICS IN EARLY HISTORIC TIMES

When we pass beyond the shadowy Homeric period to the beginning of the historic age in Greece, we soon find regularly organized athletic festivals. These festivals for the most part seem to be connected with the worship of the gods and the games seem to have been but a development of the Homeric funeral games. "At Aegosthena there is a sanctuary of Melampus, son of Amythaon, and a small figure of a man carved in relief on a monument; and they sacrificed to Melampus and held a yearly festival."<sup>30</sup> Ancestor worship and hero worship appear from this to have preceded the worship of the gods and to have developed into it. Nowhere could we find a trace of anything but free and wholesome spontaneity with little or no organization in Greek athletics down to about 600 B. C.

We must infer from Pindar<sup>31</sup> and also indirectly from Homer that the Olympian Games existed in pre-Dorian times. "The antiquity of this sport at Olympia is confirmed by the discovery of a number of very early votive offerings, many of them models of horses and chariots, found in a layer that extends below the foundations of Heraeum. This temple was founded, it is said, by the people of Scillus some eight years after the coming of Oxylyus; and even if we cannot go as far as Dr. Dorpfeld, who assigns it to the tenth or eleventh centuries, there is no doubt of its great antiquity, and that the Scillunites were of an Arcadian and not of Dorian stock."<sup>32</sup>

From very early times women were not allowed to be present at the Olympian games. "It is a law of Elis to

<sup>30</sup> Paus. transl. Frazer, I, 44, 8.

<sup>31</sup> Cf. Ol. XI, 64 ff.

<sup>32</sup> Gardiner, Gk. Ath. Sports and Fest. London, 1910, p. 41.



cast down from the mountain (Typaeum) any woman who shall be found to have come to the Olympic Games or even to have crossed the Alpheus on the forbidden days."<sup>33</sup> Only one woman, according to Pausanias ever attempted to be present at these contests. She disguised as a trainer, and brought her son to compete. Transported by his success, she threw herself over the barriers within which the trainers were enclosed and in so doing her sex was discovered. Her life was spared, but shortly after "they made a law that for the future trainers should enter the lists naked."<sup>34</sup> However, there was compensation made for this discrimination by holding games exclusively for women; these were the Heraea. These games come down to us like the Olympic games from the mists of prehistoric times.<sup>35</sup> The prizes offered in the Heraea were crowns of olive and a share of the heifer sacrificed to Hera. The victor further enjoyed the privilege of setting up statues of herself in the Heraeum.

The names of the victors in various athletic contests have been carefully preserved. The record of the victors in the Olympiads from 776 B. C., the date of the first historic Olympiad, is complete, though some critics are disposed to call into question the value of the early portion of the record. Previous to the sixth century before Christ there were other Panhellenic festivals, as we know: the Delphian, Nemean, and Isthmian. However, it was not until the sixth century that we find anything like organized athletics. We find Solon laying down laws for the conduct of the palaestrae and the gymnasia. Besides, this lawgiver offered public rewards for the winner in the contests. The Olympian victor was awarded five hundred drachmae and each of the victors in the other games was awarded one hundred drachmae.<sup>36</sup> Besides these material rewards, the Olympic victors were often

<sup>33</sup> Paus., V, 6, 7.

<sup>34</sup> *Op. Cit.*

<sup>35</sup> Cf. Paus., V, 16.

<sup>36</sup> Plut. Solon, 23.

worshipped during their lifetime<sup>37</sup> and in some instances they were supposed to heal diseases and bring other aids to men. "I know many other places in Greece and in foreign lands where images of Theagines are set up, and where he heals diseases, and is honored by the natives."<sup>38</sup> This Theagenes was a very noted athlete who is said to have won no less than fourteen hundred crowns.<sup>39</sup>

Sparta and Athens and, indeed, every other Greek state seem to have provided for the physical training of boys. Sparta provided also that girls should receive practically the same physical training as the boys. Competition entered into all the work of the gymnasium and the palaestra and the various local festivals furnished an opportunity of testing the skill. Early in the sixth century, we find youths admitted as competitors in the Olympiad. Thus, rival states had an opportunity to test out the products of their training and all classes soon pushed into the athletic arena. Much time was now given to so-called professional training and athletics became a science everywhere except in Sparta. The Spartan was never allowed to employ a trainer and hence he soon dropped down from the high place formerly held in the great games.<sup>40</sup> Sparta, from that time forward, continued her policy of training primarily for effective warfare. The other states developed a highly organized system of scientific competition.

The old-time freedom completely died out of athletics during the latter part of the sixth and the early part of the fifth centuries. Henceforth, the athlete, in order to have any chance of succeeding, gave up his whole time to regulation of diet, exercise, massage, etc.

Critics of exaggerated athleticism were early found. One ground for criticism was this that the competitor for athletic fame had to abstain from any other kind of pur-

<sup>37</sup> Hdt., V, 47.

<sup>38</sup> Paus., VI, II, 9. Cf. Luc. Deor. Concillium, 12.

<sup>39</sup> Paus., VI, II, 5.

<sup>40</sup> Cf. Aris. Pol. 1338b.

suit. This necessarily called forth the question, to what end?<sup>41</sup> Then, contrary to the usage of today, the athlete ate much. He was thus rendered, as they claim, torpid, effeminate and averse to war. Furthermore, specialization in any one kind of athletic pursuit exclusively developed one part of the body more than another, producing lack of proportion. The long-distance runner developed thick legs and a slender body; the boxer, broad shoulders and thin legs, etc.<sup>42</sup> Xenophanes of Kolophon is the earliest critic of athletics we can find, and he is followed shortly after by Euripides who vigorously denounces the athletic life; "Of countless ills in Hellas, the race of athletes is quite the worst . . . they are slaves of their jaw and worshippers of their belly. . . . In youth they go about in splendor, the admiration of their city, but when old age comes upon them they are cast aside like worn-out coats. I blame the custom of the Hellenes who gather together to watch these men, honoring a useless pleasure. Who ever helped his fatherland by winning a crown for wrestling, or speed of foot or flinging the quoit or giving a good blow in the jaw? Will they fight the foe with quoits or smite their fists through shields? Garlands should be kept for the wise and good and for him who best rules the city by his temperance and justice, or by his words drives away evil deeds, preventing strife and sedition."<sup>43</sup>

SISTER MARY KATHARINE, O. S. B.

Villa Scholastica,  
Duluth, Minn.

<sup>41</sup> Cf. Plato, *Laws*, VII, 807.

<sup>42</sup> Cf. *Xen. Symp.*, II, 17.

<sup>43</sup> Eurip. *Fragm. Autolycus* (Barnes Ed., 1-20.)

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The twenty-fifth annual Commencement of the Catholic University was held on Wednesday, June 17. His Excellency, the Apostolic Delegate, presided, and the address to the graduates was delivered by Hon. Hannis Taylor, former Ambassador of the United States to Spain. Degrees were conferred on 126 candidates, including the Doctorate in Philosophy which was received by Sister Mary Katherine of the Order of St. Benedict.

From the introductory statement made by the Vice-Rector, Very Reverend George A. Dougherty, we select the following items as indicating the growth of the University within the past year.

The flourishing condition of the University, on its material side, is obvious even to the casual observer. But this is simply the outward manifestation of the progress that has been made in its organization and its academic activity. Thanks to the earnest interest of His Eminence, the Chancellor, and to the untiring efforts of the Rt. Rev. Rector, the year that is closing has been the most prosperous in our history.

There has been a steady advance in the number of students, with the result that we now have 400 students registered in the schools of the University, and, including the Summer School and the affiliated colleges, a grand total of 1,175. This increase in the number of students has naturally entailed a corresponding increase in the number of instructors, so that the teaching staff now includes 72 instructors and professors.

I take pleasure in announcing the following promotions and appointments:

Dr. Frank O'Hara has been advanced from the position of instructor in economics to that of Associate Professor of the same subject.

Rev. Dr. Patrick J. McCormick from instructor in Education to that of Associate Professor of same subject.

Dr. Francis J. Hemelt from instructor in English to Associate Professor of same subject.

Mr. George A. Weschler from instructor in Mechanical Engineering to that of Associate Professor of same subject.

The following instructors were appointed during the past year: Rev. Sigourney W. Fay, in Liturgy; Rev. Paschal Robin-

son, O.F.M., in Mediæval History; Rev. Dr. Henry Schumacher, in Sacred Scripture; Rev. George M. Sauvage, in Psychology; Mr. James Hartnett, in English; Mr. Leo Behrendt, in German; Mr. Thomas H. Carter, in Electrical Engineering; Mr. M. X. Wilberding, in Mechanical Engineering, and Mr. Albert Bibb, in Architecture.

For the coming year, I wish to announce the appointment of Rev. Filippo Bernardini, S.T.D., Instructor in Canon Law; of Rev. Peter Guilday, Instructor in Ecclesiastical History; George J. Brilmeyer, in Biology; Mr. Henry E. McCausland, in Civil Engineering, and of Mr. Frank X. Burda, in Physics.

On the material side you have doubtless noticed various signs of improvement. I refer specifically to the new structure which is to serve as a Dining Hall and also as residence for graduate students. Quite near this building you will see the foundation now being laid for a Chemical Laboratory. This new building is by no means a luxury. It is a pressing necessity, arising out of the fact that the rooms in this Hall, hitherto occupied by the Department of Chemistry, are altogether inadequate. The University has found itself obliged to provide accommodation for the growing number of students who include chemistry in their course of study.

As an evidence of the expanding activity of the University, I am glad to inform you that Rev. Dr. William Turner, Professor of Philosophy in this University, and Editor of the Catholic University Bulletin, has consented, at the urgent request of Rev. Dr. Heuser, of Philadelphia, to assume the responsibility of editing the American Ecclesiastical Review. This publication, of vital importance to the clergy of the country, has been built up during the past years by the zeal of its founder and editor, Dr. Heuser, of the Archdiocese of Philadelphia. When, a short time ago, failing health obliged him to retire from the position of Editor, he selected Rev. Dr. Turner as the one man whom he judged capable of continuing this most important work. Needless to say, the Review will be conducted under its new editorial management on the highest lines in keeping with the needs of our American clergy.

Among other marks of distinction that have come to the members of the University during the past year, I single out with pleasure the fact that Dr. Daniel W. Shea O'Brien, Pro-

fessor of Physics in this University, presided at the meeting of the Association of American Universities, which was held in November last at the University of Illinois, Champaign, Ill. One might well say that this Association embodies the highest ideals of American education and it was, therefore, extremely gratifying that the position of Presiding Officer should have been held by a representative of the Catholic University.

In this same connection I would like to note that the Rev. Paschal Robinson, of the Franciscan Order, Instructor in Mediæval History in this University, was invited by the University of Oxford to deliver the principal address at the 7th Centennial Commemoration of the great Philosopher and Scientist, Roger Bacon, on June 9. There is thus established a link between one of the oldest universities of Europe and one of the youngest in the New World.

I have already spoken of the Holy Father's good-will with regard to the University; let me now add an item which will show another phase of his benevolence. Word has come to us that Rt. Rev. Mgr. Patrick J. Hayes, an Alumnus of this University, Chancellor of the Archdiocese of New York, has been elevated by the express will of the Holy Father to the dignity of the Episcopate. We extend to Monsignor Hayes our heartfelt congratulations, with the hope that in his new sphere of duty he will obtain that success which is the natural inheritance of each and every alumnus of the University.

I have thus presented in brief form the salient features of our progress during the past academic year. That much of this improvement is due to the professors and instructors of the University will be apparent to you all, and I am glad to express in the name of the Trustees and the Rector our cordial appreciation of what they have done.

I would mention especially their loyalty in coöperating with the Right Reverend Rector and of carrying out his designs for the development of the University. It has been a year of hard work; new problems have confronted us, unexpected tasks have been set before us, and I note with much gratification the willingness of every instructor in the University to do his share in solving these problems.

That the work has been well done is evidenced by the results as these appear in the Academic Degrees that are shortly to be conferred.



But there is a stronger expression of approval, and that from the highest source. The Holy Father, in view of the zeal, the efforts, and the practical success obtained by Monsignor Shahan, has been pleased to elevate him to the Episcopal rank. This well deserved promotion will afford great pleasure to the numerous friends of Bishop Shahan throughout the United States. From all sides there has come a unanimous expression of gratification, while within the University itself there is a general rejoicing both for the reward bestowed upon the Rector and for the honor therein implied to the whole University. Although the details of his consecration are not yet arranged, we all look forward with pleasure to the time when we, as professors and students, will be able to offer our congratulations to Bishop Shahan, our well-loved Rector.

In his name, for I am sure if he were present he would express the idea, I offer my sincere congratulations to the successful candidates for degrees, and I trust that each of them, as he leaves the University, will feel that he carries with him and that he is personally responsible for the good name of his Alma Mater from which he is about to receive the formal mark of Academic distinction.

The following is the list of graduates:

*In the School of the Sacred Sciences:—*

For the Degree of Bachelor of Sacred Theology (S. T. B.):

Rev. John Aloysius Connolly, New York City; Rev. Lawrence Jerome Costello, New York City; Rev. Thomas Joseph Davern, Sioux City, Iowa; Rev. James Charles Devers, Philadelphia, Pa.; Rev. William Walter Finley, St. Paul, Minn.; Rev. James Benedict Hebron, Altoona, Pa.; Rev. Andrew Aloysius Martin, Springfield, Mass.; Rev. Patrick Joseph Temple, New York City.

Students in Affiliated Seminaries:

Rev. Frederick Michael Gassensmith, C. S. C., Holy Cross Congregation; Rev. Patrick Joseph Haggerty, C. S. C., Holy Cross Congregation; Rev. Peter Edward Hebert, C. S. C., Holy Cross Congregation; Rev. Michael Ambrose Mathis, C. S. C., Holy Cross Congregation; Rev. James Joseph O'Brien, C. S. C., Holy Cross Congregation; Rev. Denis Aloysius O'Shea, C. S. C., Holy Cross Congregation; Rev. Francis Thomas Burns, The St. Paul Seminary; Rev. Norbert Caspar Hoff, The St.

Paul Seminary; Rev. Joseph Leo O'Neill, The St. Paul Seminary; Rev. Jacob Anthony Thiel, The St. Paul Seminary.

For the Degree of Licentiate in Sacred Theology (S. T. L.):

Rev. Matthew Freeman Clarke, Providence, R. I.; Dissertation: "The Influence of the Church on the Amelioration of Slavery in the Later Roman Empire."

Rev. John Xavier Murphy, Providence, R. I., Dissertation: "The Pedagogical Methods of the University of Paris in the Middle Ages."

Rev. Theodore Christian Petersen, C. S. P., Paulist Congregation; Dissertation: "A Critical Study of Psalm 109 (110)."

Rev. William Schmitt, Cincinnati, Ohio; Dissertation: "The Concept of Natural Man."

*In the School of Law:—*

For the degree of Bachelor of Law (LL. B.):

John Dunn Brennan, Jr., Pleasant Mount, Pa.; John Joseph Burke, East Hartford, Conn.; Vernon Aloysius Coco, Marks-ville, La.; John Anthony Colmey, Canandaigua, N. Y.; Maurice Vincent Cummings, Olyphant, Pa.; Charles Lacey McClaskey, Bloomfield, Ky.; Dennis Michael McDonough, Dover, N. H.; Thomas Grover O'Neill, Washington, D. C.; Martin Joseph Parker, Waterbury, Conn.; James Milton Schaller, Newark, Ohio.

*In the School of Philosophy:—*

For the degree of Bachelor of Philosophy (Ph. B.):

Samuel Michael Shay, Merchantville, N. J.

For the degree of Bachelor of Arts (A. B.):

Henry Queen Brooks, Brookland, D. C.; John Adams Helderfer, Baltimore, Md.; Richard Michael Kyle, Fish House, N. J.; John Herbert Linehan, Glen Falls, N. Y.; William Francis McGrail, Cambridge, Mass.; William Anthony Ward, New York City.

For the degree of Master of Arts (A. M.):

Rev. James Joseph Barry, Wichita, Kansas; Dissertation: "The Function of the State in Charity."

Rev. John Joseph Featherston, Scranton, Pa.; Dissertation: "The Socialist Press."

Rev. William Walter Finley, St. Paul, Minn.; Dissertation: "Instruction in Sex Hygiene in the Public Schools."

Stephen Edward Hurley, Fairmont, N. Dak.; Dissertation: "Is the Constitutional Convention a Menace to the American State?"

Rev. Thomas Louis Kelley, Lincoln, Neb.; Dissertation: "A Study of Materialism."

Brother Philip, Ammendale, Md.; Dissertation: "Motives in Education."

Joseph Schneider, Brookland, D. C.; Dissertation: "Naturalization in the United States."

*In the School of Letters:—*

For the degree of Bachelor of Arts (A. B.):

Leo Henry Bartemeier, Muscatine, Iowa; William Cornelius Cronin, Boston, Mass.; Joseph Frederick Gunster, Scranton, Pa.; Edward Peter Kern, Chicago, Ill.; Patrick Francis Kirby, Sioux Falls, S. Dak.; Daniel William Murphy, Amesbury, Mass.

For the degree of Master of Arts (A. M.):

Leo Behrendt, Washington, D. C.; Rev. George Raphael Carpenter, O. P., College Imm. Conception; Rev. Lawrence Jerome Costello, New York City; Francis James Fleming, Scranton, Pa.; Charles Philip Foley, Springfield, Mass.; Rev. David Ramos, O. F. M., College of the Holy Land.

*In the School of Sciences:—*

For the degree of Master of Arts (A.M.):

Aloysius John McGrail, Cambridge, Mass.

For the degree of Bachelor of Science in Architecture (B. S. in Arch.):

Everett Stanton Beal, Jr., Washington, D. C.; Charles Jabel Robinson, Washington, D. C.

For the degree of Bachelor of Science in Civil Engineering (B. S. in C. E.):

August Joseph Bohn, Washington, D. C.; Thesis: "Design for Grade Crossing Elimination at Bennings, D. C."

John Alexander Currin, Baltimore, Md.; Thesis: "Design of Sewage Disposal Plant for Rockville, Md."

Harold Augustus Swift, Scranton, Pa.; Thesis: "Design of Sewer System for Rockville, Md."

Henry John Waldeck, Warren, Ohio; Thesis: "Design of Three Hinged Arch Roof for Drill Shed."

\*John Thomas Welsh, Philadelphia, Pa.; Thesis: "Design of a Highway Bridge."

For the degree of Bachelor of Science in Electrical Engineering (B. S. in E. E.):

Frank Xavier Burda, San Antonio, Texas; Thesis: "The Nature, Determination, and Occurrence of Iron Loss."

Thomas Ryder Lannon, Jacksonville, Florida; Thesis: "Engineering Preliminaries for an Electric Railway between Brookland, D. C., and Takoma Park, Md."

Alberto Ludovic Maillard, Trinidad, B. W. I.; Thesis: "A Discussion of a Method of Distribution of Electrical Power over the Campus of the Catholic University of America."

Ernest Augustus Valade, Randolph Center, Vt.; Thesis: "Engineering Preliminaries for an Electric Railway between Brookland, D. C., and Takoma Park, Md."

For Certificate of Proficiency in Architecture:

\*William Wirt Turner, Barboursville, W. Va.

*In the Catholic Sisters College:—*

For the Degree of Bachelor of Arts (A. B.):

Of the Sisters of St. Benedict:—Sister Joseph, Guthrie, Oklahoma.

Of the Sisters of Charity:—Sister Mary Clementine, Greensburg, Pa.; Sister Mary Gervase, Halifax, N. S.; Sister Mary Rosaria, Halifax, N. S.

Of the Sisters of Charity of the Blessed Virgin Mary:—Sister Mary Lamberta, Dubuque, Iowa.

Of the Sisters of Charity of the Incarnate Word:—Sister Mary Amabilis, San Antonio, Texas.

Of the Sisters of Divine Providence:—Sister Mary Andrea, Newport Ky.; Sister Mary Aquin, Newport, Ky.; Sister Ida Catharine, Newport, Ky.

Of the Sisters of St. Francis:—Sister Marie Antoinette Stella, Niagara, N. Y.; Sister Constantia, Buffalo, N. Y.; Sister De Pazzi, Buffalo, N. Y.

Of the Gray Nuns of the Cross:—Sister Mary Imelda, Buffalo, N. Y.

Of the Sisters of the Holy Humility of Mary:—Sister Mary Bernadine, Lowellville, Ohio.

Of the Sisters of St. Joseph:—Sister Mary Leonilla, St. Louis, Mo.; Sister Rose of Lima, Troy, N. Y.

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\*Conferred February 10, 1914.

Of the Sisters of St. Mary:—Sister Aloysia, Lockport, N. Y.; Sister Mary Catharine, Lockport, N. Y.; Sister Mary Louise, Lockport, N. Y.

Of the Sisters of Mercy:—Sister Mary Bernadine, Cincinnati, Ohio; Sister Mary Catharine, Hartford, Conn.; Sister Mary Pierre. Wilkes-Barre, Pa.; Sister Mary Regina, Cincinnati, Ohio; Sister Mary Rose, Chicago, Ill.; Sister Mary Rosina, Hartford, Conn.

Of the Sister Servants of the Holy Ghost:—Sister Dominica, Techny, Ill.

Of the Sisters Servants of the Immaculate Heart of Mary:—Sister Maria Alma, West Chester, Pa.; Sister Maria Concepta, West Chester, Pa.

Of the Ursuline Nuns:—Sister Mary Bernard, Cincinnati, Ohio; Sister Hildegard, Rome, Italy; Sister Mary Magdalen, Cleveland, Ohio.

For the Degree of Master of Arts (M. A.):

Of the Sisters of St. Benedict:—Sister Mary Paul, Duluth, Minn.; Dissertation: "Dreizehnlinden als epische Dichtung."

Of the Sisters of Charity of the Blessed Virgin Mary:—Sister Mary Basiline, Dubuque, Iowa; Dissertation: "Educational Value of the Aesthetic among the Egyptians." Sister Mary Crescentia, Dubuque, Iowa; Dissertation: "The Philosophy of the Beautiful and Educational Ideals." Sister Mary Regina, Dubuque, Iowa; Dissertation: "The Psychological Principle of Preparation Anticipated in the Teachings of Christ and His Church."

Of the Sisters of Charity of the Incarnate Word:—Sister Mary Kevin, San Antonio, Texas; Dissertation: "Erasmus and Vives on the Education of Women."

Of the Sisters of Divine Providence:—Sister Callista, San Antonio, Texas; Dissertation: "Personality as a Factor in Education." Sister Immaculata, San Antonio, Texas; Dissertation: "The Attitude of the Athenian Philosophers toward Democracy." Sister Mary Pia, San Antonio, Texas; Dissertation: "The Educational Aspect of the Principle of Pleasure in Early Christian Education." Sister Mary of Providence, San Antonio, Texas; Dissertation: "Origin and History of the English Sonnet."

Of the Gray Nuns of the Cross:—Sister Vincent de Paul, Buffalo, N. Y.; Dissertation: "St Augustine's Theory of History."

Of the Sisters of St. Joseph:—Sister Mary Louise, Concordia, Kansas; Dissertation: "Growth and Development."

Of the Sisters of Mercy:—Sister Mary de la Salle, Manchester, N. H.; Dissertation: "The Expression of Thought Relationships by Position." Sister Mary Eulalia, Wilkes-Barre, Pa.; Dissertation: "The Philosophical Culture of the XIII Century."

Of the Sisters of Providence:—Sister Agnes Clare, St. Mary of the Woods, Ind.; Dissertation: "The Place of the Excursion in Wordsworth's Development as a Poet." Sister St. Aloyse, St. Mary of the Woods, Ind.; Dissertation: "The Principle of Authority in the Educational System of St. John Baptist de la Salle." Sister Francis Helen, St. Mary of the Woods, Ind., Dissertation: "Historical Bases of the Main Educational Principles of Fenelon's Essay *The Education of Girls*." Sister Mary Genevieve, St. Mary of the Woods, Ind.; Dissertation: "Positive Versus Negative Method in School Discipline." Sister Ignatia, St. Mary of the Woods, Ind.; Dissertation: "A Revision of Primary Methods." Sister Mary, St. Mary of the Woods, Ind.; Dissertation: "The History of Repetition as an Educational Factor in Imparting Abstract Knowledge." Sister Mary Ignatia, St. Mary of the Woods, Ind.; Dissertation: "The Cultural Value of Religion in the Development of the Child."

Of the Sister Servants of the Immaculate Heart of Mary:—Sister Mary Leo, Scranton, Pa.; Dissertation: "The Relation of Principle to Method in Education." Miss Mary Agnes Cannon, Buffalo, N. Y.; Dissertation: "The Education of Women in the Italian Renaissance."

For the Degree of Doctor of Philosophy (Ph. D.):

Of the Sisters of St. Benedict: Sister Mary Katharine, Duluth, Minn.; Dissertation: "Some Motives in Pagan Education Compared with the Christian Ideal."

#### THE CATHOLIC EDUCATIONAL ASSOCIATION

The Eleventh Annual Convention of the Catholic Educational Association was held this year at Atlantic City, N. J., from June 29 to July 2. The opening Pontifical Mass was celebrated by the Most Reverend Edmund Prendergast, Archbishop of Philadelphia. The Right Reverend James A. McFaul, D. D., Bishop of Trenton, preached the sermon. He emphasized the need of religious instruction in education. In the course of his remarks he referred to the address that he gave



at St. Francis' Xavier's College, New York City, some three years ago, and said that he had no apology to offer for the statements then made which were criticized and misquoted by the press. He had prepared his data very carefully and had verified every statement made on that occasion. Those who had studied the trend of instruction in American universities, he said, had agreed with him in regard to the erroneous doctrines there taught by the professors. The most sacred beliefs were called in question; morality was considered an unstable thing that changed with the fashions of the season; democracy was considered a failure; religion could and should be changed according to one's whims; these were the doctrines that he had criticized in his speech and he wished now even more emphatically to reiterate them. Only in religious education would be found a solution for many of the difficulties and problems that face the nation.

Although the Sisterhoods were not as well represented as in previous years, the attendance was large. More papers were read than at any previous convention. According to the report of the secretary, there are now 1,742 members in the Association; this includes not only single memberships, but also institutions of learning. In the Association there are 15 seminaries, 85 colleges for men, 6 colleges for women, and 54 academies.

The following resolutions were adopted by the Association:

#### RESOLUTION OF THANKS

The Catholic Educational Association assembled in Atlantic City in its eleventh annual convention desires to express its appreciation of the efforts of all those who have labored so earnestly to make this convention a success. We wish to thank Rt. Rev. James A. McFaul, D. D., Bishop of Trenton, and His Grace, the Most Rev. Edmund Prendergast, D. D., Archbishop of Philadelphia, for their cordial reception to our delegates and their substantial interest in our proceedings. We tender our thanks also to the Reverend Clergy, the Religious Communities, the local communities of the Diocese, and the Augustinian Fathers of St. Nicholas Church for their generous provision of facilities for the meeting of this Association. We are grateful to the Catholic press of the country for the notices calling attention to and reporting the meetings; also to the press of the city for bringing the work of this convention to the attention of the public.

## GENERAL RESOLUTIONS

We return thanks to our Holy Father for his blessing bestowed each year on this gathering of the Catholic educators of the United States.

As there can be no education worthy of the name that excludes religion, it is to be regretted that in our country, primary, intermediate and higher education is imparted without reference to religious training. We note with pleasure that many prominent educators, not of our Faith, are demanding a remedy for this condition.

We rejoice in the rapid growth of Catholic colleges for women, and exhort Catholic parents to send their daughters to those institutions where womanly virtues are developed under Catholic influence.

As state and sectarian universities do not seem fitting places for members of religious communities of women to prepare for college and high school work we congratulate our Catholic universities and colleges for their zeal in providing courses in education and for opening summer schools where women, and especially those of religious communities, may be taught.

As there is a growing demand for trained social workers and works of charity are becoming more complex and difficult, we view with pleasure the opening of classes of sociology and economics in some of our Catholic colleges and seminaries.

Since we regard the teaching of sex-hygiene in the schools as detrimental to morality and since lectures on this subject given in some schools were so vile that they were excluded by law from the mails of the United States, we urge Catholics in every part of the country to oppose the teaching of sex-hygiene in schools of their communities.

We deplore the frequent introduction upon the stage of sex plays and extend our sympathy and coöperation to the movement in New York of listing those plays that are proper and encouraging Catholic people not to frequent plays where Christian virtue is derided or endangered.

While people of every faith and nationality are welcomed to our land of liberty we do not believe that Ernesto Nathan, who was responsible for the unjust elimination of religious instruction from the schools of Rome, and who has always manifested bitter hostility towards our Holy Father, the Pope, is

the proper commissioner of Italy to the Panama-Pacific Exposition.

There were few changes in the list of officers. Rt. Rev. Mgr. T. J. Shahan, D. D., Rector of the Catholic University, was re-elected President General, and Rev. Francis Howard, Secretary General. In the College Department, Rev. M. A. Schumacher, C. S. C., Vice-President of Notre Dame University, was elected President in place of Very Rev. J. F. Green, O. S. A., of Chicago, Ill., who had held the position for two years; Very Rev. B. P. O'Reilly, S. M., of Dayton, Ohio, was elected Vice-President, and Very Rev. J. P. O'Mahoney, C. S. V., of Bourbonnais, Ill., Secretary. In the Seminary Department the new officers are Very Rev. J. B. Peterson, Ph. D., of Boston, Mass., President; Very Rev. H. T. Drumgoole, D. D., of Overbrook, Pa., and Very Rev. E. R. Dyer, S. S., D. D., of Baltimore, Md., members of the General Executive Board. In the Parish School Department the Rev. J. A. Dillon, of Newark, N. J., was chosen President, and Rev. Joseph F. Smith, of New York, and Brother John Waldron, S. M., of Clayton, Mo., members of the General Executive Board.

#### AWARDS OF KNIGHTS OF COLUMBUS SCHOLARSHIPS

Forty-one candidates were successful in the examination, held May 14, for the Knights of Columbus Graduate Scholarships at the Catholic University. These scholarships were made possible by the gift of five hundred thousand dollars to Cardinal Gibbons in January of this year, for the purpose of training in graduate work a large number of promising young students. The examinations were held in twenty-five state centers and in each case were presided over by an official of the Order. The results were communicated to the Rector and Senate of the University, acting on whose advice Cardinal Gibbons has adjudged the scholarships as follows:

Jackson Joseph Ayo, Bowie, La.; Leo Henry Bartemeier, Muscatine, Iowa; Thomas Howard Bartley, Vergennes, Vt.; Edgar Allen Bergholtz, Buffalo, N. Y.; Basil Thomas Bonnot, Canton, Ohio; Staunton Edward Boudreau, Chicago, Ill.; Clarence Joseph Bourg, Thibodaux, La.; John Patrick Burke, Chicago, Ill.; Joseph Patrick Burke, Nashua, N. H.; Walter Frederick Cahir, Cambridge, Mass.; Esmonde Hughes Callahan, Augusta, Ga.; Virgil Francis Christen, Ferguson, Mo.;

Francis Xavier Coughlin, Watertown, N. Y.; William G. Dooley, Chicago, Ill.; John Thomas Drury, E. Lynn, Mass.; Benjamin George Du Bois, Troy, N. Y.; Frank H. Fannon, Alexandria, Va.; Francis James Fleming, Scranton, Pa.; Robert John Garland, Chicago, Ill.; James Vincent Giblin, Providence, R. I.; William John Haggerty, Chicopee, Mass.; Ignatius A. Hamel, Crookston, Minn.; Martin Aloysius Higgins, South Denver, Colo.; Stephen Edward Hurley, Fairmont, North Dakota; Thomas R. Lannon, Jacksonville, Fla.; Arthur John Lewis, Whitman, Mass.; Francis Edward Litz, Baltimore, Md.; Charles Lacey McClaskey, Bloomfield, Ky.; Joseph Jerome McConville, Scranton, Pa.; James Joseph McGovern, Providence, R. I.; Fergus James McOsker, Providence, R. I.; Arthur James Mannix, Winthrop, Mass.; John Frank Martin, Oklahoma City, Okla.; James M. Moore, Watertown, Wis., William Joseph Murphy, Bronx, New York City; John Francis Regis Noel, Lewiston, Pa.; Louis Long Aloysius Roberts, Clinton, Ind.; Francis James Rooney, St. Mary's, Kans.; Henry William Shay, Fall River, Mass.; Cornelius Philip Shea, Madison, Wis., and Joseph Henry Weiler, Bellevue, Ky.

The successful students are free to pursue a course of three years' research work at the University, leading to the degree Doctor of Philosophy. If they like to stay a shorter time, they may obtain the Master's degree in Arts, Letters, Science, Philosophy or Law. Each scholarship is worth four hundred dollars and carries with it room, living, and tuition at the University during the allotted period. In anticipation of this considerable increase of research students, a fine commodious building has been projected and partly finished. It has rooms for forty-five students and contains a noble dining hall, capable of accommodating four hundred, also a large and convenient library. The entire building was occupied by the teaching Sisters who attended the Summer School.

The successful candidates represent twenty-three states and are quite evenly distributed over the different sections of the Union. All are college graduates, some of them of several years' standing and it is expected that these pioneer beneficiaries of the splendid educational generosity of the Knights of Columbus will in due time shed great credit on the Order.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**American Literature**, by William J. Long: Ginn & Co., Boston, 1913; pp. xxi.—481.

A survey of Dr. Long's "American Literature" will prove that the author has not only realized his aim, which is "to present an accurate and interesting record of American literature from the Colonial period to the present time and to keep the record in harmony with the history and spirit of the American people," but has done so, with such an originality and virility, that go far toward making this volume one of the few standard works on the subject of American literature.

One of the noteworthy features of the volume as a text-book is the admirable manner in which the principles of correlation and apperception have been embodied. Each of the five sections into which the volume is divided opens with a most interesting survey of the period, under treatment. This provides a proper setting, a peculiar local coloring and an appeal to the student's previous knowledge, with the beneficial effect that the text is not presented as an isolated branch of knowledge. On the contrary, the social sciences of history, civics and sociology have been so blended and interlaced at every step, that each author and poet becomes an integral part of our national life as well as of our national literature. The effect of this for the student's mental development is one of reciprocal activity, *i. e.*, each new item of knowledge presented by such a text-book, becomes a vital part of the mental content, by modifying and being modified by the already possessed knowledge of the student.

From this aspect as well as from others, such as his admirable disregard for sectional and party lines and his insistent endeavors in presenting our literary history in its different reflections of the same national life and spirit, the volume before us, can rightly be regarded as one of the best of our college text-books of American literature.

His charming style, his choice diction, the impartial soundness of his literary criticisms, that of Poe for example, are other elements that contribute to the importance and attractiveness of the volume. These alone will be most effective in

stimulating the pupil or general reader to go deeper into the sources of literary history, the works of literature themselves.

The resume at the close of each chapter, the excellent bibliographies and the suggestive indexes of readings together with the topics for discussion and research are additional elements that make the book not only one of literary worth but one of great practical utility.

LEO L. MCVAY.

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**Alma Mater and Other Dramas**, by M. S. Pine. Munder-Thomson Press, New York and Baltimore, 1913; pp. 254.

The drama as an educational institution is a factor of inestimable value. Psychologically considered, it is a concrete embodiment of the principle of expression, which the school may utilize to free the pupil from the danger of becoming merely passive in the work of the classroom. It is a well-established conviction that a child cannot be given a mastery of any science through books or lectures alone. This is as true for literature, history and the social sciences as it is for any of the physical sciences. In the former no more than in the latter will the materials become a part of the student's mental life if the law of motorization be ignored. Every impression tends toward appropriate expression. In theory at least by the majority of teachers today, it is recognized that a pupil cannot fully appreciate an emotion, virtue or any other quality of mind or heart if it does not become an integral part of his own subjective life. To fully understand patriotism we must live and act the part of a patriot. Charity unperformed is a flower that never blossoms and sympathy unexpressed neither ennobles nor relieves. From every point of view and in every phase of scientific truth it is clear that the principles of expression finds its place and its utility.

It is this principle that gives the drama its chief value and importance in school-life. It is likewise this same principle that seems to have been the guide and director of the Author in the formation and presentation of these "Little Dramas—written for occasions, almost on the spur of the moment" as the writer describes them in her introduction.

Each of the eight dramas, which constitutes the volume, has something of special worth, uniquely its own. "Alma Mater," a



vivid portrayal of the rise and struggle of a Catholic college, now playing with grace her noble part in the field of education and

“Thus adorned with blessings rare,  
March down the future vistas fair,  
Leading her dear ones, with a mother's love  
To Wisdom's Self, Their God above.”

is an excellent example of how the psychology of the virtues and vices can be presented concretely. “Hermione” and “Hearts of Gold” are not only good in plot and execution but in displaying how the drama may be employed to teach, in an effective manner, a moral or historical lesson. The peculiarly Catholic tone of “Hearts of Gold” is worthy of special notice. The spirit of Catholicism, under one or other of its aspects, forms the basis of the next few dramas. In “The Church's Triumphs,” it is pictured for us as the true source of strength of the Church, viewed as Our Holy Mother. “The Angel's Meeting” depicts, in a praiseworthy manner, the part this spirit plays in the various stages of civic life and progress. From a liturgical point of view are we made to recognize this same spirit in the sweetly written little “Star of Bethlehem.” In “The Angel's Feast” we see the effects of the spirit of Catholicism on the individual. The source of this last-mentioned production was the saintly life of one, whose career of half a century, rendered enduringly helpful by being interwoven with the lives of her companions in the convent, was spent for “the uplifting of the race to higher spiritual levels.”

The entire work is full of suggestions that will find classroom application in the departments of history, literature and religious teaching. The volume is highly attractive in form and binding. The latter is especially well done.

LEO L. McVAY.

**Longmans' Class-Books of English Literature.** "Literature Selections from Newman": Introduction and Notes by a Sister of Notre Dame. Crown 8vo. Longmans, Green & Co., London, 1913; pp. xv + 210. 50 cents.

Cardinal Newman's works constitute one of the richest repositories of truth we have in the vernacular. But solidity of doctrine and nobility of thought are not alone the elements which make Newman the greatest of English writers. His incomparable style and diction, the media through which he has left to posterity the fruits of years of experience and erudition, are the other factors which give to Cardinal Newman the unquestioned right to the title, Peer of our English Men of Letters.

A complete study of this versatile writer is one of the best means of laying a well-rounded basis for intellectual and literary ability. Whatever aids in this process is worthy of great praise. In the volume before us, by the judicious selection that has been made, both the style and thought of Newman have been presented in such an attractive manner that the aim of the compiler seems to be realized, viz., "to induce the reader to seek for the perfected beauty of the gem in its setting."

As a text-book for academic English, this little volume has much that commends it. The selections are happy, in matter and length. The notes as regards simplicity and copiousness are all that is essential for a properly prepared text-book. The Introduction is exceptionally good.

The twofold effect of the volume for the pupil will be to give him a relish for readings of the best type, and through the first effect, the second will be actualized, viz., the ability to express his own thoughts in a style that is pleasing and forceful as well as clear and attractive.

LEO L. MCVAY.